

E R A S M I

COLLOQUIA SELECTA;

OR, THE

SELECT COLLOQUIES

O F

E R A S M U S.

WITH AN

ENGLISH TRANSLATION,

AS LITERAL AS POSSIBLE

Designed for the Use of Beginners in the Latin Tongue.

The NINETEENTH EDITION.

By JOHN CLARKE,

Author of the ESSAYS upon EDUCATION and STUDY.

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T H E

P R E F A C E.

 *NEED* say nothing here about the Necessity of Literal Translations of Latin Authors for the Use of Beginners in the Latin Tongue, having already said so much to that Purpose in my DISSERTATION upon the Subject, and my ESSAY upon the EDUCATION of YOUTH in Grammar-Schools. Thither, therefore, I must refer my Reader, if he wants Satisfaction in the Matter: For if that will not satisfy him, nothing I can say further to the Point will signify any Thing at all. It is to me a Wonder it should be necessary to say any Thing in so plain a Case. For this Method of Proceeding with Beginners does so visibly recommend itself by its great Easiness, both for Teacher and Learner, that it is really surprising the World should not long since have hit upon what lies so obvious to common Sense; and I should have much ado to think any Man could, upon

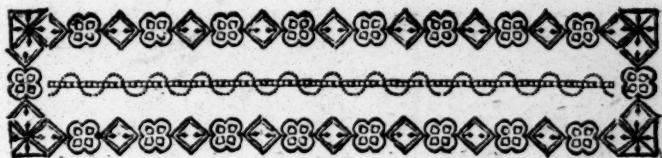
P R E F A C E. v

(which they visibly do, with vastly more Expedition, as well as Ease to both Master and Scholar, than any other Method that can be taken with them); I say, whoever considers this, will not be offended at the Stiffness and Awkwardness of the Language here and there, which is unavoidable in the Way of Translation.

THE Reader will here find the most comical and diverting Dialogues of Erasmus, published exactly in the same Method with my Corderly: That is to say, the Translation is as Literal as it well can be made, and the Order of the Latin Words altered and accommodated to the English Tongue. All concerned in the Instruction of young Boys in the Latin Tongue cannot but be sensible how much their Progress is retarded by the Difficulty arising from the perplexed intricate Order of the Words in that Language. This is a continual Rub in their Way, that hinders them, at least to speak within Compass, half in half. This therefore, I have here removed, that they may not be confounded and discouraged by a Difficulty that occurs almost every where, and which they cannot get over without that continual Assistance which no Master can give them, to keep them constantly doing; or if he could, yet it would be a needless Piece of Drugery, since it may be saved by this Contrivance.

the least Consideration, fail of being convinced of the Reasonableness and Necessity of it, did I not consider that Prejudice has a strange Influence upon the Minds of Men, and that it has been commonly found somewhat difficult to beat them out of a Road they have been used to. The only Reason I can imagine, why this Method has not been taken long before this, is the Difficulty of Translating any Thing in Latin literally, and at the same Time tolerably into our English Tongue. A Literal Translation, it was thought, would look ridiculous, and bring no great Credit to its Author; and, therefore, no body was willing to stoop to a Piece of Drudgery, how useful and necessary soever, that was not likely to turn much to the Undertaker's Reputation. For we see in the Teaching of other Languages, where the Manner of Expression lies not so cross to that of the English Tongue, but that they will commonly admit of an easy Literal Translation, Translations have been thought necessary, and constantly used,

It is impossible, indeed, Literal Translations should be every where easy, handsome, smooth English; but whoever considers the vast Usefulness of them, and that they are not designed to teach Boys English, but Latin, by informing them in the precise and proper Import of the Words in that Language (which



E R A S M I

COLLOQUIA SELECTA.

N A U F R A G I U M.

A. **N**Arras horrenda, est istuc navigare? Deus prohibeat ne quidquam tale veniat unquam in mentem.

THou tellest dreadful Things, is that sailing? God forbid that any such Thing should come ever into my Mind.

B. Imo quod memoravi hætenus, est merus lusus præ his, que nunc audies.

Nay, what I have related hitherto, is mere Play, in Comparison of these Things which now you shall hear.

A. Audivi plus satis malorum. Inhorresco te memorante, quasi ipse intersim periculo.

I have heard more than enough of evils. I tremble whilst you relate, as if I myself were present in the Danger.

B. Imo, æti labores sunt jucundi mibi. Ea nocte quiddam accidit quod ex magna parte demit spem salutis nauclero.

Nay, past Labours are pleasant to me. That Night something happened, which in a great Measure took away the Hopes of Safety from the Master.

A. Quid

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E R A S M I.

N A U F R A G I U M. 3

A. Num ille examinatus est metu?

Was he not killed *with Fear*?

B. Nautæ assuevere monstribus. Ibi commoratus paulisper, voluit se per margines totius navis, inde dilapsus per medios foros evanuit. Sub meridiem tempestas cepit incrudescere magis ac magis. Vidistine Alps unquam?

Sailors are used to strange Things. There staying a little while, it rolled itself along the Edges of the whole Ship, after that slipping through the Middle of the Decks, it vanished away. About Noon the Storm began to rage more and more. Have you seen the Alps ever?

A. Vidi.

I have seen them.

B. Illi montes sunt verrucæ, si conferantur ad undas maris. Quoties tollebamur in altum, licuisset contingere lunam digito. Quoties demittebamur, videbamur ire recte in tartara, terra dehiscente.

Those Mountains are Mole-Hills, if they be compared to the Waves of the Sea. As oft as we were lifted up on high, one might have touched the Moon with a Finger. As oft as were let down, we seemed to go directly into Hell, the Earth gaping.

A. O infanos qui credunt se mari!

O mad Folks, who trust themselves to the Sea!

B. Nautis luctantibus frustra cum tempestate, tandem nauclerus totus pallens adiit nos.

The Sailors struggling in vain with the Tempest at length the Master all pale came to us.

A. Is

A. Quid obsecro ?

What I pray you ?

B. Erat subluſtris
nox, et quidam e nau-
tis ſtabat in galea ;
nam ſic vocant, opi-
nor ; circumſpectans,
ſi videret quam ter-
ram. Quedam ſphæ-
ra ignea cepit adſi-
ſtere huic ; id eſt
triſtiſſimum oſtentum
nautis, ſi quando ig-
nis eſt ſolitarius, ſe-
lix cum gemini. Ve-
luſtas credidit hos eſſe
Caſtorem et Pollu-
cem.

It was a Moon-ſhine
Night, and one of the
Sailors ſtood upon the
Round-Top ; for ſo they call
it, I think ; looking about
if he could ſee any Land.
A certain Globe of Fire be-
gan to ſtand by him ; that
is a very ſad Sign to the
Sailors, if at any Time the
Fire is but one, a happy
one when there are two.
Antiquity believed theſe to
be Caſtor and Pollux.

A. Quid illis cum
nautis, quorum alter
fuit eques, alter pu-
gil ?

What have they to do
with Sailors, of which one
was a Horſeman, the other
a Boxer ?

B. Sic viſum eſt po-
etis. Naucerus, qui
aſſidebat clavo, inquit,
Socie, (nam nautæ
compellant ſe mutuo
eo nomine) videtſe
quod ſodalitium clau-
dat tibi laus ? Video,
reſpondit ille, et pre-
cor ut ſit felix. Mox
igneus globus delapſus
per funes, devolvit ſe
uſque ad nauclerum.

So it ſeemed good to the
Poets. The Maſter, who
ſat at the Helm, ſays,
Comrade, (for Sailors call
one another by that
Name) do you ſee what
Company covers your Side ?
I ſee, answered he, and I
wiſh that it may be
lucky. By and by the fiery
Globe ſliding along the
Ropes, rolls itſelf to the
Maſter.

A. Num



N A U F R A G I U M. 5

A. Nolebat *is* decidere cum mari ?

Would not *he* compound with the Sea ?

B. Non, sed cupiebat aut perire cum suis amicis opibus, aut servari simul cum illis ; itaque refragabat.

No, but he desired either to perish with his beloved Riches, or to be saved together with them ; therefore he refused.

A. Quid dixit nauclerus ?

What said the Master ?

B. Liceret tibi per nos, inquit ille, perire solum cum tuis ; sed non æquum est, ut nos omnes periclitemur causa tui scrinii, alioque dabimus te precipitem in mare una cum scrinio.

You might for us, quoth he, perish alone with your Things ; but it is not fit, that we all should be endangered for the Sake of your Box, otherwise we will throw you headlong into the Sea, together with your box.

A. Orationem vere nauticam !

A Speech truly Sailor-like !

B. Sic Italus quoque fecit jacturam, precans multa mala superis et inferis, quod credidisset suam vitam tam barbaro elemento ; paulo post venti facti nibilo mitiores nostris muneribus, rupere funes, disjecere vela.

So the Italian too made Lofs, wishing many evil Things to these above and below, that he had trusted his Life to so barbarous an Element : A little after the Winds, made nothing milder by our Presents, broke the Ropes, tore away the Sails.

A. O calamitatem !

O Calamity !

B. Ibi rursus nauta adit nos.

There again the Sailor comes to us. A. Con-

4 N A U F R A G I U M.

A. Is pallor præfagit aliquid magnum malum.

That Palenes; presages
Some great Evil.

B. Amici, inquit, desii esse dominas meæ navis; venti vicere; reliquum est ut collocemus nostrum spem in Deo; et quisque parat se ad extrema.

Friends, saith he, I have
ceased to be Master of my
Ship; the Winds have conquered; it remains that we
place our Hopes in God;
and every one prepare himself for Extremities.

A. O concionem vere Scythicam.

O Speech truly Scythian!

B. Autem in primis, inquit, navis est exoneranda, sic necessitas jubet, durum telum: Præstat consulere viæ, dispendio rerum, quam interire simul cum rebus. Veritas persuasit: plurima vasa plena preciosis mercibus projecta sunt in mare.

But first quoth he, the
Ship is to be unloaded; so
Necessity commands, a hard
Weapon: It is better to
take Care of Life, with the
Loss of Goods, than to perish
together with our Goods.
Truth persuaded; very
many Vessels full of precious
Wares were thrown into the
Sea.

A. Hoc erat vere facere jacturam.

This was truly to make
Loss.

B. Quidam Italus sderat, qui egerat legatum apud regem Scotiæ huic erat serinium plenum argenteis vasis, annulis, panno, ac sericis vestimentis.

A certain Italian was
there, who had been Embassador with the King of
Scotland; he had a Box
full of silver Vessels, Rings,
Cloth, and Silk Cloaths.

A. Nolebat

N A U F R A G I U M. 7

B. Ibi videsses miseram faciem rerum. Nautæ, canentes salve regina, implorabant virginem matrem, appellantes eam stellam maris, reginam cæli, dominam mundi, portam salutis, ac blandientes illi multis aliis titulis, quos sacræ literæ nusquam tribuunt illi.

There you would have seen a miserable Face of Things. The Sailors, singing God save you O Queen, implored the Virgin Mother, calling her the Star of the Sea, the Queen of Heaven, Lady of the World, Harbour of Safety, and flattering her with many other Titles which the Holy Scriptures no where attribute to her.

A. Quid illa cum mari, quæ nunquam navigavit, opinor?

What has she to do with the Sea, who never sailed, I believe?

B. Venus olim agebat curam nautarum, quia credebatur nata ex mari; quoniam ea desit curare, virgo mater est suffecta huic matri, non virgini.

Venus formerly took Care of the Sailors, because she was believed to be born of the Sea; because she has ceased to take Care, the Virgin Mother is substituted to this Mother, not a Virgin.

A. Ludis.

You banter.

B. Nonnulli procumbentes in tabulas adorabant mare, effundentes quicquid olei erat in undas, blandientes illi non aliter quam solemus irato principi.

Some falling down upon the Boards worshipped the Sea, pouring whatsoever Oil there was into the Waves, flattering it no otherwise than we use to do an angry Prince.

B

A. Quid

A. Concionaturus?

To make a Speech?

B. Salutat. *Amici,*
inquit, *tempus* hortatur
ut unusquisque commendet
se Deo, ac præparet se mori. Ro-
gatus a quibusdam non imperitis
nauticæ rei, *ad quot horas* crederet
se posse tueri *navem*, negavit se
posse polliceri quidquam, sed non posse
ultra tres horas.

He salutes us. *Friends,*
says he, *the Time* exhorts
that every one commend
himself to God, and prepare
himself for Death. Being
asked by some not unskilled
in the sailing Business, for
how many Hours he believed
he could maintain the Ship.
he denied that he could
promise any Thing, but that
he could not above three
Hours.

A. Hæc concio erat
etiam durior priore.

This Speech was even
harder than the former.

B. Ubi locutus est
hæc, jubet omnes *fun-*
es incidi, ac malum
incidi *ferra, usque ad*
thecam, cui inferi-
tur, ac devolvi *si-*
mul cum antennis in
mare.

When he had said this,
he orders all the Ropes to
be cut, and the Mast to be
cut with a Saw, close by
the Case, into which it is
put, and to be tumbled
together with the Sail Yards
into the Sea.

A. Cur hoc.

Why this?

B. Quia *velo* sub-
lato aut lacero, erat
oneri, non usui; tota
spes erat in clavo.

Because the Sail being
taken away or torn, it was
a Burden, not of Use; all
out of Hope was in the
Helm.

A. Quid interea
vectores.

What in the mean Time
did the Passengers?

B. Ibi

S N A U F R A G I U M.

A. Quid aiebant?

What did they say?

B. O clementissimum mare! O generosissimum mare! O formosissimum mare! mitesce, *serua*. Occinebant multa huiusmodi *surdo mari*.

O most merciful Sea! O most noble Sea! O most rich Sea! grow mild, *save us*. They sung many Things of this kind to the deaf Sea.

A. Ridicula *superstitio*! Quid alii?

Ridiculous *Superstition*! what did others?

B. Quidam nihil aliud quam vomebant, plerique nuncupabant *vota*. Aderat quidam Anglus, qui promittebat aureos montes *virgini* Walsinghamicæ, si attigisset terram vivus. Alii promittebant multa ligno crucis, quod esset in tali loco, alii rursus quod esset in tali loco. Idem factum est de *virgine* Maria, quæ regnat in multis locis, et putant votum irritum, nisi exprimas locum.

Some did nothing else than vomit, most put up Vows. There was there a certain Englishman, who promised golden mountains to the Maid of Walsingham, if he touched Land alive. Others promised many Things to the Wood of the Cross, which was in such a Place, others again to that which was in such a Place. The same was done as to the Virgin Mary, who reigns in many Places, and they think the Vow to no Purpose, unless you express the Place.

A. Ridiculum! quasi divi non habitant in cælis.

Ridiculous! as tho' the Saints do not dwell in the Heavens.

B. Erant qui promitterent se fore Car-

There were who promised that they would be *thufianos*.

ibufianos. Erat unus qui polliceretur se aditurum Jacobum, qui habitat Compoftellæ, nudis pedibuset capite, corpore tantum tecto ferrea lorica, ad hæc emendicato cibo.

Cartbusians. There was one who promifed that he would go to James, who dwells at Compoftella, bare Foot and Head with his Body only covered with an Iron Coat of Mail, befides this begging his Meat.

A. Nemo meminit Christophori?

Did nobody mention Christopher.

B. Audivi unum non fine rifu, qui clara voce, ne non exaudiretur, polliceretur Christophoro, qui eft Lutetiæ in fummo templo, mons verius quam ftatua, cereum tantum quantus effet ipfe. Cum vociferans hæc quantum poterat, inculcaret identidem; qui forte aftebat proximus, notus illi, tetigit eum cubito, ac fubmonuit, Vide quid pollicearis, etiamfi facias auctionem omnium tuarum rerum, non fueris folvendo. Tum ille inquit voce jam preffiore, videlicet, ne Christophorus exaudiret, Tace, fatue; an credis me loqui ex animo? Si femel car-

I heard one not without Laughter, who with a clear Voice, left he fhould not be heard, promifed Christopher, who is at Paris on the Top of a Church, a Mountain more truly than a Statue, a Wax Candle as big as he was himfelf. When bawling out this as hard as he could, he inculcated it now and then; he that by Chance, flood next, known to him, touched him with his Elbow, and advifed him, Have a care what you promife, though you make an Auction of all your Goods you'll not be able to pay. Then he fays with a Voice now lower, to wit, left Christopher fhould hear, Hold your Tongue, you Fool; do you think I fpeak from my Heart? If once I touch
tigero

N A U F R A G I U M. 11

nec *divus venit* in into our Mind : *What did*
mentem : *Quid tu* you in the mean Time ? Did
interea ? nuncupabas you make *Vows* to none of
vota nulli divorum ? the *Saints ?*

B. Nequaquam. Not at all.

A. Cur ita ? Why so ?

B. Quia non pacif- Because I do not bargain
cor cum divis. Nam with the *Saints.* For what
quid est aliud quam is it else than a *Contract* ac-
contractus juxta for- cording to *Form.* I give
mulam. Do si facias, if you will do, or I will
aut faciam si facias. do if you will do. I will
Dabo cereum, si ena- give you a *Wax Candle* if
tem ; ibo Romam, si I swim out ; I will go to
erves. Rome, if you save me.

A. At implorabas But you implored the Pro-
præsidium alicujus di- tection of some *Saint.*
vi.

B. Ne id quidem. Not that indeed.

A. Quamobrem ? Why ?

B. Quia cælum est Because Heaven is *spaci-*
spatiosum. Si commen- ous. If I recommend my
dare meum salutem *Safety* to any *Saint* sup-
cui divo, puta Sancto pose to *Saint Peter,* who
Petro, qui fortasse perhaps will hear first,
audiet primus, quod because he stands at the
astet ostio ; priusquam *Door ;* before he goes to
ille conveniat Deum, God, before he declares
priusquam exponat my *Case,* I am already
causam, ego jam peri- ruined.
ero.

A. Quid faciebas What did you do then ?
igitur ?

IO N A U F R A G I U M.

tigero terram, non daturus sum ei sebacum candelam.

A. O crassum ingenium! suspicor fuisse Batavum.

O grofs Wit? I suspect he was a Dutchman.

B. Non, sed erat Zelandus.

No, but he was a Zeland-
der.

A. Miror Paulum Apostolum venisse nulli in mentem, qui navigari ipse olim, et, nave fracta, desilierit in terram, nam in-
haud ignarus mali didicit succurrere miseris.

I wonder that Paul the Apostle come into nobody's Mind, who sailed himself formerly, and, the Ship being wrecked, leaped out upon Land: For he not being ignorant of Evil has learnt to succour the miserable.

B. Erat nulla mentio Pauli.

There was no Mention of Paul.

A. Precabantur interim?

Did they pray in the mean Time?

B. Certatim. Alius canebat, *salve regina*; alius, credo in Deum. Erant qui habebant quendam peculiaris periculis, non diffimiles magicis, adversus pericula.

Hard. One sung, God save you O Queen; another, I believe in God. There were who had some peculiar Prayers, not unlike magical ones, against Dangers.

A. Utreligiosos afflictio facit! Secun-
dis rebus, nec Deus

How religious Affliction makes us! In Prosperity, neither God nor Satan comes
nec

*tantum complexit pu-
ellum, precabatur ta-
cite. Interea dum
navis illideretur vado
subinde, nauclerus me-
tuens ne tota solvere-
tur, cinxit eam ru-
dentibus a prora, et
a puppi.*

*Child she prayed silently.
In the mean time, whilst
the Ship was knocked against
the Bottom now and then,
the Master fearing least it
should be all broke, begirt it
with Cables at the Head,
and at the Stern.*

A. O misera præ-
sidia!

O miserable Helps!

B. Interim exoritur
senex sacrificus, sexa-
ginta annos natus,
nomen erat Adamus:
is abjectis vestibus us-
que ad indusium, ab-
jectis etiam ocreis, et
calceis, jussit ut om-
nes pararemus nos iti-
dem ad natandum.
Atque ita stans in me-
dio navis, conciona-
tus est nobis ex Ger-
sone quinque verita-
tes de utilitate confi-
tendi; hortatus omnes,
ut quisque præpararet
se et vitæ et mortis.
Aderat et quidam do-
minicanus. Confessi
sunt his qui volebant.

In the mean time starts
up an aged Priest, sixty
Years old, his Name was
Adam: He having cast off
his Cloaths to his Shirt,
having cast off likewise his
Leather Stockings and
Shoes, bade us all prepare
ourselves in like Manner
to swim. And so standing
in the Middle of the Ship,
he preached to us out of
Gerson the five Truths
concerning the Usefulness of
Confessing: exhorting all,
that every one should pre-
pare himself both for Life
and Death. There was
present also a certain Domi-
nican. They confessed to
these that would.

A. Quid tu?

What did you?

B. Ego videns om-
nia plena tumultus,

I seeing all Places full of
Tumult, confessing silently
cony

12 N A U F R A G I U M.

B. Adibam recte patrem ipsum, dicens, *Noster pater, qui es in coelis. Nemo divorum audit citius illo, aut donat libentius quod petitur.*

I went directly to the Father himself, saying, *Our Father, which art in Heaven. None of the Saints bears sooner than he, or gives more willingly what is asked.*

A. Sed interea non conscientia reclamabat tibi? *non verebaris appellare eum patrem, quem offenderas tot sceleribus?*

But in the mean time, did not your conscience cry out against you? *Were you not afraid to call him Father whom you had offended with so many Crimes?*

B. Ut dicam ingenuè, conscientia determinabat nonnihil; sed mox recipiebam animum; cogitans ita mecum est nullus pater tam iratus filio, quin si videat eum periclitantem in torrente aut lacu, ejiciat arceptum capillis in ripam. Inter omnes nullus agebat se tranquillius quam quædam mulier, cui erat infans in sinu, quem lactabat.

That I may speak ingenuously, my Conscience did terrify me a little; but by and by I recovered my Courage, thinking thus with myself: *There is no Father so angry with a Son, but if he sees him in Danger in a Torrent, or Lake, he would throw him out, taken by the Hair, upon the Bank. Amongst all none behaved himself more quietly than a certain Woman, who had a Child in her Bosom, which she suckled.*

A. Quid illa?

What did she?

B. Sola nec vociferatur, nec flebat, nec pollicitabatur:

She alone neither bawled, nor wept, nor promised: Only embracing her

tantum

B. Erat ignotum. It was unknown. In
Interim *naucerus* the mean time the Ma-
dirigit *navem* jam *ster* steers the Ship now
laceram, jam *combi-* torn, now drinking in the
bentem undas undi- Waters on all sides, and
que, ac *plane* dilap- plainly ready to fall in
suram, ni fuisset *suc-* Pieces, unless it had been
cincta rudentibus, eo girt with cables, thither as
quantum potest. much as he can.

A. Dura conditio A hard Condition of
rerum. Affairs.

B. Proventi sumus We advanced so far,
eo, ut *incolæ ejus loci* that the Inhabitants of
prospicerent nos pe- that Place saw us in Dan-
riclitantes; ac *pro-* ger; and running out in
currentes cateruatim Companies to the Edge
in extremum littus, of the Shore, with their
togis sublati, ac *ga-* Coats lifted up, and Hats
leris impositi in lan- put upon Lances, they
ceas, invitabant ad- invited us to them; and
fese; ac *brachiis jac-* with their Arms tossed up
tatis in cœlum, sig- towards Heaven, signified
nificabant se deplorare that they lamented our
nostram fortunam. Fortune.

A. Expecto quid I wait to know what
evenerit. happened.

B. Jam mare occu- Now the Sea had seiz-
paverat totam navim, ed the whole Ship, that
ut futuri essemus ni- we were like to be no
hilo tutiores in navi safer in the Ship than in the
quam in mari. Sea.

A. Heic confugien- Here you were to fly to the
dum erat ad sacram holy Anchor.
anchoram.

*confessus sum tacite to God, condemning before
Deo, damnans apud him my Unrighteousness,
eum meam injustiti- and imploring his Mercy.
am, et implorans ejus
misericordiam.*

A. Quo migratur,
si perisises sic?

Whither would you have
gone, if you had died so?

B. Committebam
hoc Deo judici. Nam
neque volebam esse
judex mei ipsius: ta-
men quædam bona
spes interim habebat
meum animum. Dum
hec aguntur, nauta
redit ad nos lachry-
mabundus. Quisque
paret se, inquit, nam
navis non erit usu
nobis ad quartam par-
tem horæ. Nam jam
convulsa aliquot lo-
cis, bauriebat mare.
Paulo post, nauta re-
nunciabat nobis, se vi-
dere procul sacra-
turrim, adhortans ut
imploraremus auxilium
divi, quibus es-
set præses ejus templi.
Omnes procumbunt, et
orant ignotum divum.

I left this to God my
Judge. For neither would
I be the Judge of myself:
Yet some good Hopes in
the mean time possessed
my Mind. Whilst these
Things are doing, the Sai-
lor returns to us weeping.
Let every one prepare
himself, says he, for the
Ship will not be of Use
to us for a fourth Part of
an Hour. For now being
broke in several Places,
it lets in the Sea. A little
after, the Sailor tells us,
that he saw far off a sa-
cred Turret, advising that
we should implore the As-
sistance of the Saint, who-
soever was the President of
that Church. All fall
down, and pray to the
unknown Saint.

A. Si compellassetis
nomine, fortasses au-
disset.

If you had spoke to him
by his Name, perhaps he
would have heard you.

B. Erat

mus illi tabellam in manum, qua uteretur vice remi; ac precantes bene, exposuimus in fluctus, protundentes conto, ut abesset a navi, unde erat periculum; illa tenens infantulum læva remigabat dextra.

she might use instead of an Oar, and wishing her well we placed her upon the Waves, thrusting her forward with a Pole, that she might be at a Distance from the Ship, from whence there was Danger: She holding her Child with her left Hand, rowed with her Right.

A. O virginem!

O stout Lads!

B. Dum jam nihil superesset, quidam avulsit ligneam statuum virginis matris, jam putrem, atque excavatum a foricibus, et complexus eam coepit natare.

When now nothing remained one pulled down a wooden Image of the Virgin Mother, now rotten, and hollowed by the Rats, and embracing it, began to swim.

A. Pervenit scapha incolumis?

Did the Boat get safe?

B. Nulli perire prius.

None were lost sooner.

A. Quo malo fato id factum est?

By what ill Fate happened that?

B. Priusquam posset liberare se a magna navi, subversa est illius vacillatione.

Before it could deliver itself from the great Ship it was overset by its tottering.

O male factum! quid tum?

O ill done! what then?

B. Ego

B. Imo ad miseram. *Nautæ* exonerant *Scapham* aqua, ac demittunt in mare. Omnes conantur conicere se in hanc, *nautis* reclamantibus magno tumultu, *scapham* non esse *capacem* tantæ multitudinis; quisque arripet sibi quod possit, ac nataret. *Res* non patiebantur *lenta consilia*, alius arripit remum, alius contum, alius *oleum*, alius *stulam*, alius *tabulam*; ac quisque nittentes suo *præsidio*, committunt se fluctibus.

A. Quid interim accidit illi mulierculæ, quæ sola non ejulabat?

B. Illa pervenit prima omnium ad litus.

A. Qui potuit?

B. Imposueramus eam repandæ *tabulæ*, et *alligaveramus* sic, ut non posset facile decidere; dedi-

Nay, to the miserable one. *The Sailors* empty the *Boat* of the Water, and let it down into the Sea. All endeavour to throw themselves into it, the *Sailors* remonstrating against it with great Tumult, that the *Boat* was not capable of so great a Number; that every one should take to himself what he could and swim. *The Thing* did not admit slow Counsels; one takes an oar, another a *Boat-Hook*, another a Sink, another a *Bucket*, another a *Board*; and every one resting upon their *Security* commit themselves to the Waves.

What in the mean time happened to that poor Woman, who alone did not cry out?

She came first of all to the Shore.

How could she?

We had sat her upon a bent *Board*, and had tied her so, that she could not easily fall off; we gave her a *Board* in her Hand, which

N A U F R A G I U M. 19

A. Cur ille cœpit
esse natator tam sero?

Why did he begin to be a
Swimmer so late?

B. Imo futururus erat
cum Dominicano in
scapha; nam omnes
deserebant hoc honoris
illi; sed quanquam
confessi erant invicem
in navi, tamen obliti
nescio quid circum-
stantiarum, consitentur
rursus in ora navis, et
alter imponit manum
alteri; interim sca-
pha perit; nam Ada-
mus naravit hæc
mihî.

Nay, he should have been
with the Dominican in the
Boat; for all gave this Ho-
nour to him; but although
they had confessed to one an-
other in the Ship, yet hav-
ing forgot I do not know
what Circumstances, they
confess again upon the Edge
of the Ship; and one lays
his Hand upon the other;
in the mean time the Boat
is lost; for Adam told this
to me.

A. Quid actum est
de Dominicano?

What became of the Do-
minican?

B. Is, ut idem nar-
rabat, implorata ope
divorum, abjectis ve-
stibus, commisit se nu-
dum natationi.

He, as the same told me,
having implored the Help of
the Saints, having cast off
his Cloaths, committed him-
self naked to Swimming.

A. Quos divos in-
vocabat?

What Saints did he in-
voke?

B. Dominicum, Tho-
mam, Vincentium;
sed confidebat impri-
mis Catharinæ Senensi.

Dominick, Thomas, Vin-
cent; but he trusted chiefly
in Catharine of Sens.

A. Christus non
veniebat illi in men-
tem?

Did not Christ come into
his Mind?

C

B. Ita

18 N A U F R A G I U M.

B. Ego, dum confulo aliis, pene perieram.

I, whilst I take Care of others had well nigh perished.

A. Quo pacto?

After what Manner?

B. Quia nihil supererat aptum natationi.

Because nothing was left fit for swimming.

A. Illic subera fuissent usui.

There Cork would have been of Use.

B. In eo articulo rerum, maluisse vile suber, quam aureum candelabrum Tandem venit in mentem, circumspicienti, de ima parte mali; quoniam non poteram eximere eam solus, adfusco socium: ambo innixi huic committimus nos mari, sic ut ego tenerem dextrum cornu, ille laevum Dum, jactamur sic, ille sacrificus nauticus concinator insecutus medium in nostris humeros: autem erat ingenti corpore. Exclamamus, quis illi seritius? is perdit nos omnes; ille contra inquit placide, sis bono animo, est satis spatium, Deus aderit nobis.

In that Juncture of Affairs, I had rather have had mean Cork than a Golden Candlestick. At last it came into my Mind, as I was looking about, to think of the low Part of the Mast; because I could not get it out alone, I take a Companion: We both leaning upon that, committing ourselves to the Sea, so that I hold the right End, he the left. Whilst we were tossed about so, that Priest, the Sea Chaplain, threw himself in the Middle upon our Shoulders And he was of a huge Body. We cry but, What's that third? He will ruin us all: He, on the other hand, says smoothly, Be of good Courage, there is Room enough, God will be with us.

A. Cur

B. Quoties unda
occurreret nobis, ille
opposuit occipitum ore
clauso.

As oft as a Wave met
us he opposed the Backside
of his Head with his Mouth
shut.

A. Narras mihi
strenuum senem.

You tell me of a stout old
Fellow.

B. Ubi natantes sic
aliquamdiu, promo-
vissemus jam nonni-
hil, sacrificus quo-
niam erat miræ proce-
ritatis, inquit, es de
bono animo; sentio
vadum. Ego, non
ausus sperare tantum
felicitatis, inquam, ab-
sumus longius a lit-
tore, quam ut va-
dum sit sperandum.
Imo, inquit, sentio
terram pedibus: est
inquam, fortassis ali-
quod & scriniis, quod
mare devolvit huc:
Imo, inquit, sentio
plane terram scalptu
digitorum. Cum na-
tassemus adhuc ali-
quamdiu, ac sentiret
vadum rursus, tu fac,
inquit, quod videtur
tibi optimum factu,
ego cedo tibi totum
malum, et credo me
vado, simulque ex-
pectato decessu fluc-

When swimming thus
some Time, we had ad-
vanced now something,
the Priest, because he was
of wonderful Tallness
says, be of good Courage,
I feel the Bottom. I, not
daring to hope for so
much Happiness, say, we
are further from the
Shore, than that the Bot-
tom is to be hoped for.
Nay, says he, I feel the
Earth with my Feet.
It is, say I, perhaps some
of the Boxes, which the
Sea has tumbled hither:
Nay, says he, I perceive
plainly the Earth with the
Scratching of my Toes.
When we had swam as yet
some Time, and he per-
ceived the Bottom again,
Do you, saith he, what
seems to you best to be
done, I give you the whole
Mast, and trust myself
to the Bottom, and at
the same Time having wait-
ed the going in of the

B. Ita *sacrificus*
narrabat. So the Priest told me.

A. Enatastet melius, si non abieciisset facram cucullam; ea de-
posita, qui potuit Catharina Senensis agnoscere eum? Sed per-
ge narrare de te.

He would have swam
out better, if he had not
thrown off his holy Cawl:
that being put off, how
could Catharine of Sens
know him? But go on to
tell of yourself.

B. Dum volueremur adhuc juxta navim volentem se huc atque illuc arbitrio factum, clavus frangebatur ejus semur, qui tenebat laevum cornu: sic ille revulsus est. *Sacrificus* precatus illi aeternam requiem, successit in locum illius, adhortans me, ut tuerer meum cornu magno animo, ac moverem pedes strenue. Interim potabamus multum falsæ aquæ Neptunus temperaverat nobis non tantum balsam balneum, sed etiam balsam potionem; quamquam *sacrificus* monstrabat remedium ei rei.

While we were rowling
as yet nigh the Ship,
rowling itself hither and
thither, at the Pleasure of
the Waves, the Helm
broke his Thigh, who held
the left End: So he was
knocked off. The Priest
wishing him eternal Rest,
succeeded in his Place,
advising me, that I should
take care of my End with
great Courage, and move
my Feet strenuously. In
the mean time we drank
much salt Water. Neptune
had mixed for us not
only a salt Bath, but also
a salt Drink, tho' the Priest
shewed a Remedy for that
Thing.

A. Quid obsecro?

What I beseech you?

B. Que-

B. Quinquaginta Fifty eight.

octo.

A. O sævum mare! saltem fuisset contentum decimis, quæ sufficiunt sacerdotibus; reddidit tam paucos ex tanto numero? O cruel Sea! at least it might have been content with the Tythes, which sufficed the Priests; did it return so few out of so great a Number?

B. Ibi experti sumus incredibilem humanitatem gentis, suppeditantis nobis omnia mira alacritate, hospitium, ignem, cibum, vestes, viaticum. There we experienced the incredible Humanity of the Nation, furnishing us with all Things with wonderful Chearfulness, Lodging, Fire, Meat, Cloaths, Provisions for our Way home.

A. Quæ gens erat? What Nation was it?

B. Hollandica. Holland.

A. Nihil humanius ista, cum tamen cincta sit feris nationibus. Non repetes Neptunum posthac, opinor. There is none more civil than that, tho' yet it be surrounded with savage Nations. You will not go again to Sea hereafter, I suppose.

B. Non nisi Deus adimat sanam mentem mihi. Not unless God take away my Wits from me.

A. Et ego malim audire tales fabulas quam experire. And I had rather hear such Stories than know them by Experience.

tuum, *sequutus est pedibus quanto cursu potuit.* Rursus undis accidentibus complexus utrumque genu unaque manu, obnitatur fluctui, occultans sese sub undis, quemadmodum mergi et anates solent; rursus fluctu, abeunte, promicabat et currebat. Ego videns hoc succedere illi sum imitatus. Stabant in arena, qui fulciebant se adversus impetum undarum, prælongis basilibus porrectis inter se, robusti viri, et assueti fluctibus, sic ut ulimus porrigeret bastam adnatanti; ea contacta, omnibus recipientibus se ad littus, pertrahabatur tuto in sicum. Aliquot servati sunt hac ope.

A. Quot?

B. Septem. Verum duo ex his soluti sunt tepore, admoti igni.

A. Quot eratis in navi?

Waves be fellows on his Feet with as great Pace as he could. Again the Waves coming on, embracing both Knees with both Hands, he opposed the Waves, hiding himself under the Water, as your Sea Gulls and Ducks use to do; again the Wave going back, he sprung out and ran. I seeing this succeed with him, imitated it. There stood on the Sand who propped themselves against the Force of the Waves, with long Poles stretched between them, strong Men, and used to the Waves, so that the last held a Pole to him that swam towards him; that being touched, all betaking themselves to the Shore, he was drawn safely on dry Ground. Some were saved by this Means.

How many?

Seven: But two of these fainted away with the Warmth, being set by the Fire.

How many were you in the Ship.

B. Quin-

quæ exhilararet convivæ facetiis ac lepore. Primum mater familias adibat, quæ salutabat, jubens nos esse hilares, et boni consulere quod apponeretur. Filia succedebat huic, elegans mulier, moribus ac lingua adeo festivis, ut posset exhilarare Catonem ipsum. Nec confabulantur ut cum ignotis hospitibus, sed velut cum olim notis et familiaribus.

the Company with Wit and Drollery. First, the good Woman of the House came to us, who saluted us, bidding us be merry, and take in good Part what was set before us. The Daughter succeeded her, a neat Woman, of Humour and Tongue so merry, that she might divert Cato himself. Nor do they talk as with unknown Guests, but as with People formerly known to them, and familiar Friends.

A. Agnosco humanitatem Gallicæ gentis.

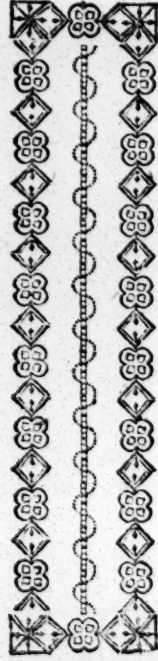
I perceive the Civility of the French Nation.

B. Quoniam autem illæ non poterant adesse semper, quod munia domestica essent obeunda, ac reliqui convivæ consalutandi, quædam puella adstabat continenter, instructa ad omnes jocos. Una erat satis excipiens omnium jaculis: hæc sustinebat fabulam, donec filia rediret: nam mater erat natu grandior.

But because they could not be present always, because the Business of the House was to be minded, and the rest of the Guests to be saluted, a certain Girl stood by constantly furnished for all Jest. She alone was sufficient to receive all their Darts: She kept up the Farce, 'till the Daughter returned: For the Mother was elderly.

A. Sed qualis erat apparatus tandem?

But what was your Provision at last? for the
nam



D I V E R S O R I A.

A. *CUR ita visum est plebisque commorari bi-
dum aut triduum
Lugduni? Ego ingres-
sus iter semel, non con-
quiesco, donec perve-
nero quo constitui.*

W *HY does it seem
good to most People
to stay two Days or three
at Lyons? I having entered
upon a Journey once, do not
rest, 'till I come whither I
designed.*

B. *Imo ego admi-
ror quenquam posse
avelli illinc.*

Nay I wonder that any
one can be got from thence.

A. *Quamobrem
tandem*

What for at length?

B. *Quia illic est
locus unde socii Ulyssis
non poterant avelli;
illic Sirenes. Nemo
tractatur melius suæ
domi. quam illic in
pandocho.*

Because there is the Place,
from whence the Companions
of Ulysses could not be drawn
away; there are the Sirens.
No body is treated better at
his own Home, than there
in an Inn.

A. *Quid sic?*

What is done?

B. *Aliqua mulier
astabat mensæ semper,*

Some Women stood by
the Table always to divert
quæ.

*mores Germaniæ ar-
rident mihi magis ut-
pote masculi.*

*The Manners of Germany
please me more, as being
masculine.*

B. Nunquam con-
tingit mihi videre Ger-
maniam: quare, quæ-
so te, ne gravare com-
memorare, quibus mo-
dis accipiant hospitem.

It never happened to me
to see Germany: Where-
fore, I pray you, do not
think much to relate after
what Manner they entertain
a Guest.

A. Nescio an sit
ubique eadem ratio
tractandi: Narrabo
quod ego vidi. Ne-
mo salutat advenien-
tem, ne videantur am-
bire hospitem. Nam
existimant id fordi-
dum, et indignum
Germanica severitate.
Ubi inclamaveris diu,
tandem aliquis profert
caput per fenestram æ-
stuarii (nam degunt in
his fere usque ad æsti-
vum solstitium) non
aliter quam testudo
prospicit e testa. Is
est rogandus, an liceat
diversari illic. Si non
renuit, intelligis locum
dari: commonstrat
manu mota, roganti-
bus ubi sit stabulum.
Illic licet tibi tractare
tuum equum tuo mo-
re, nam nullus famulus

I know not whether
there be every where the
same Manner of Treat-
ment. I will tell what I
have seen. Nobody sa-
lutes a Man upon his
coming, lest they should
seem to court a Guest. For
they think that mean, and
unworthy of the German
Gravity. When you have
called a long Time, at last
some body puts his Head
through the Window of a
Stove (for they live in
them almost 'till the Sum-
mer Solstice) no otherwise
than a Snail looks out of
its Shell. He is to be ask-
ed, whether you may inn
there. If he does not re-
fuse, you understand a Place
is allowed you. He shews
with his Hand moved, to
those that last where the Sta-
ble is. There you may ma-
nage your Horse after your
admo-

nam venter non expletur fabulis.

B. Profecto *laetus*, ut ego miror *illos* posse accipere hospites tam vili: *rursus* convivio *peracto*, alunt *bominem* lepidis *fabulis*, ne quid *tædii obrepat*. Videbar *mibi* esse *domi* non *peregre*.

Truly *dainty*, that I wonder *that* they can entertain Guests *so cheap*: *After* the Feast *being ended*, they treat a *Man* with pretty *Stories*, lest any *Thing* of Weariness *should creep upon him*. I seemed to *myself* to be at *home*, not *abroad*.

A. Quid *factum* est in cubiculis?

What *was done* in the Chambers?

B. Illic *aderant* aliquot *puellæ* nusquam *non*, *ridentes*, lascivientes, *lustrantes*: ultro *rogabant*, si *habuerimus* quid *vestium sordidarum*, lavabant *eas*, ac *reddebant*. Quid *multis*? *videbamus* nihil illic præter *puellas* ac *mulieres*, nisi in *stabilulo*, quamquam *puellæ* irrumpebant *et huc frequenter*. Complectuntur *abeuntes*, ac *dimittunt* tanto *affectu*, quasi *omnes* essent *fratres*, aut *propinquæ cognationis*.

There *were* some *Girls* every *where*, *laughing*, *wanton*ing, *playing*: Of their own accord *they asked us*, if *we had* any *foul Cloaths*, they washed *them*, and *gave us them again*. What needs many Words? *we saw* nothing *there* besides *Girls* and *Women*, but *in the Stable*, altho' *the Girls* broke in *too* hither *frequently*. They embrace *Men departing*, and *dismiss* them with *so much Affection*, as if *they all* were *their Brothers*, or of *near Relation*.

A. Fortassis *issi* mores *decet* Gallos:

Perhaps *those* *Manners* become the French: *mores*

admoves te ut sicce-
ris. *Est et aqua pa-
rata, si libeat lavare
manus ; sed ita mun-
da plerumque, ut alia
aqua sit quærenda ti-
bi, qua abluas eam
lotionem.*

B. Laudo viros ef-
fœminatos nullis deli-
ciis.

A. Quod si tu appu-
leris ad quartam horam
a meridie, tamen non
cœnabis ante nonam,
& nonnunquam deci-
mam.

B. Quamobrem?

A. Apparant nihil,
nisi videant omnes, ut
ministretur omnibus
eadem opera.

B. Quærunt com-
pendium.

A. Tenes. Itaque
frequenter octoginta
aut nonaginta conve-
niunt in idem hypo-
caustum, pedites, equi-
tes, negotiatores, nau-
tæ, aurigæ, agricolæ,
pueri, fœminæ, fani,
ægroti.

by it *that* you may be dry.
*There is also Water ready,
if you please to wash your
Hands ; but so clean for the
most part, that other Water
is to be sought by you, with
which you may wash off that
washing.*

I commend *the Men ef-
feminated with no Delica-
cies.*

But *if* you arrive at the
fourth Hour after Noon,
yet you will not sup be-
fore the Ninth and some-
times the Tenth.

What for ?

They provide *nothing,*
unless *they see* all, *that* they
may serve, all with the same
Trouble.

They seek *the shortest
Way.*

You have it. *Where-
fore frequently eighty or
ninety meet in the same
Stove, Footmen, Horse-
men, Tradesmen, Sailors,
Coachmen, Husbandmen,
Boys, Women, sound Folks,
sick Folks.*

B. Isthuc

admovet manum. Si
est celebrius diversorium,
 ibi famulus com-
 monstrat stabulum, at-
 que etiam locum mi-
 ne commodum equo.
 Nam servat commo-
 diora venturis, præfer-
 tim, nobilibus Sicau-
 seris quid, audis sta-
 tim si non placet,
 quære aliud diversori-
 um. Præbent fœnum
 in urbibus ægre et
 parce, nec vendunt
 multo minoris, quam
 avenam ipsam. Ubi
 consultum est equo,
 commigras totus in
 hypocaustum, cum o-
 creis, sarcinis, luto.
Id est unum commune
 omnibus.

B. Apud Gallos de-
 signant cubicula, ubi
 exuant sese, exter-
 gunt, calefaciant, aut
 quiescant etiam, si li-
 beat.

A. Hic nihil tale.
 In hypocausto exuis
 ocreas, induis calceos.
 Si vis, mutas indusi-
 um; suspendis vestes
 madidas pluvia juxta
 hypocaustum; ipse

Manner: For no Servant
 puts to a Hand. If it be
 a famous Inn, there a Ser-
 vant shews the Stable, and
 also a Place not at all con-
 venient for a Horse. For
 they keep the more conve-
 nient for those that are to
 come, especially Noblemen.
 If you find Fault with any
 Thing, you hear presently,
 if it do not please you, seek
 another Inn. They afford
 you Hay in the Cities with
 Difficulty, and very sparing-
 ly, nor do they sell it for
 much less than Oats them-
 selves. When Provision is
 made for your Horse, you
 go altogether into a Stove,
 with your Boots, Baggage,
 Dirt. That is one common
 to all.

Among the French they
 shew People Chambers,
 where they may strip them-
 selves, wipe, warm them-
 selves, or rest too, if they
 please.

Here's no such Thing. In
 the Stove you put off your
 Boots, put on Shoes. If you
 will, you change your Shirt;
 you hang up your Cloaths
 wet with Rain nigh the
 Stove; you place yourself
 admo-

turi, *senex famulus*
prodit cana barba,
tonso capite, torvo vul-
tu, sordido vestitu.

an old Servant comes out
with a hoary Beard, shorn
Head, grim Look, mean
Cloaths.

B. Oportebat tales
esse a poculis Romanis
Cardinalibus.

It behoved such to be
Cup bearers to the Roman
Cardinals.

A. Is circumactis
oculis, dinumerat taci-
tus quot sint in hypo-
causto: quo plures vi-
det adesse, hoc vehe-
mentius hypocaustum
accenditur, etiamsi al-
ioqui sol sit molestus
estu. Hæc est præci-
pua pars bonæ tracta-
tionis, si omnes diffu-
ant sudore. Si quis
non assuetus vaporibus,
aperiat rimam fene-
stræ, ne præfocetur,
protinus audit, claude.
Si respondeas, Non fe-
ro, audis, quære igitur
aliud diversorium.

He having cast about his
Eyes, reckons silently how
many there are in the Stove:
By how much the more he
sees present, by so much
the more violently the Stove
is heated, altho' otherwise
the Sun be troublesome by
his Heat. This is the great-
est Part of good Treatment,
if all run down with Sweat.
If any one not accustomed
to the Heat, open a Chink
of a Window, lest he be
sifted, immediately, he
hears, shut it. If you
answer, I cannot endure,
you hear, seek then another
Inn.

B. Atque nihil vide-
tur periculosius, quam
tam multos haurire e-
undem vaporem, max-
ime corpore resoluta,
atque heic capere ci-
bum, et commorari
complures horas. Nam
jam omitto alliatos

But nothing seems more
dangerous, than that so
many should take in the
same Vapour, especially the
Body being open, and here
take Meat, and stay se-
veral Hours. For now
I omit Garlick Belches,
and the Blast of the Bel-
D
ructus,

B. Istuc est vere
cenobium.

That is really living in
common.

A. Alius ibi pedit
caput, alius abtergit
sudorem, alius repur-
gat perones aut ocreas,
alius cruciat allium.
Quid multis? Est non
minor confusio ibi lin-
guarum et personarum
quam olim in turri
Babel. Quod si con-
spexerint quem pere-
grinæ gentis, qui præ
se ferat nonnihil dig-
nitatis cultu, omnes
sunt intenti in hunc,
contemplantes oculis
defixis, quasi aliquod
novum genus animan-
tis advenitum sit ex
Africa. Adeo ut post-
quam accubuerint, ad-
spiciant continenter,
vultu reflexo in ter-
gum; nec dimoveant
oculos, immemorescibi.

One there combs his
Head, another wipes off
Sweat, another cleans his
Winter-Shoes or Boots, an-
other belches up Garlick.
What needs many Words?
There is no less Confusion
there of Tongues and Per-
sons, than formerly in the
Tower of *Babel*. But if
they see any one of a fo-
reign Nation, who makes
Shew of something of Dig-
nity by his Dress, all are
intent upon him, viewing
him with their Eyes fixt,
as if some new Kind of A-
nimal was brought out of
Africa. So that after they
have sat down, they look
at him continually, with
their Face turned back-
ward: nor do they take
off their Eyes, being un-
mindful of their Meat.

B. Romæ, Lutetiæ,
ac Venetiæ, nemo mi-
ratur quidquam.

At Rome, Paris, and
Venice, no body wonders at
any thing.

A. Interim est ne-
fas tibi poscere quid-
quam. Ubi jam est
multa vespera. nec
plures expectantur ven-

In the mean time it is
unlawful for you to call for
any Thing. When now it is
late in the Evening, and no
more are expected to come,
turi

nam nova scabies do- new Pox has taught us to
cuit nos abstinere, abstain.

A. Sed audi cæte-
ra: post ille barbatus
Ganymedes redit ac
infernit mensas linteis
quot putat esse satis
illi numero. Sed O
immortalem Deum!
quam non Milesiis!
diceret cannabea de-
tracta ex antennis.
Nam destinavit ad mi-
nimum octo convivas
unicuique mensæ Jam
quibus patrius mos
est notus, accumbunt,
ubi libitum fuerit cui-
que. Nam est nul-
lum discrimen inter
pauperem et divitem,
inter herum et ser-
vum.

B. Hæc est illa ve-
tus æqualitas, quam
nunc tyrannis submo-
vit e vita. Sic opinor
Christum vixisse cum
Discipulis.

A. Postquam omnes
accubuerunt, rursus
ille torvus Ganyme-
des prodit, ac denuo
dinumerat sua sodali-
tia. Mox reversus, ap-

But bear the rest. After-
wards that bearded Gany-
mede returns, and spreads
the Tables with Cloaths, as
many as he thinks to be suf-
ficient for that Number. But
O immortal God! how far
from being fine! you would
say they were Canvasses taken
down from the Sail-Yards.
For he designed at least eight
Guests for every Table.
Now they to whom the
country Custom is known,
sit down where it pleases
every one. For there is no
Difference betwixt a poor
Man and a rich, betwixt a
Master and a Servant.

This is that old Equality,
which now Tyranny has re-
moved out of Life. So I be-
lieve Christ lived with his
Disciples.

After all are sate, a-
gain that grim Ganymede
comes out, and over again
counts his Companies. By
and by returning, he sets
before each a wooden Dish,

ruelus, et flatum ventris, putres halitus: Sunt multi qui laborant occultis morbis, et omnis morbus habet suum contagium. Cer- te plerique habent. Hispanicam scabiem, si- ve, ut quidam vocant, Gallicam, cum sit com- munis omnium nationum. Opinor esse non multo minus periculi ab his, quam leprosis. Jam tu divina quan- tum discriminis sit in pestilentia.

A. Sunt fortes vi- ri, rident, ac negligunt ista.

B. Sed interim sunt fortes pericula multo- rum.

A. Quid facias? sic assueverunt; et est constantis animi non discedere ab institutis.

B. Atqui ante vi- ginti quinque annos, nihil erat receptius apud Brabantos, quam publicæ thermæ; eæ nunc frigent ubique;

ly, sinking Breaths: There are many, who are troubled with secret Dis- eases, and every Dissem- per has its Infection. Certainly most have the Spanish Pox, or, as some call it the French, tho' it be common to all Na- tions I think there is not much less Danger from these than Lepers. Now do you guess, how much Danger there is in the Plague.

They are stout Fellows, they laugh at, and neglect those Things.

But in the mean Time they are stout at the Hazard of many.

What can you do? So they have been used, and it is the Part of a constant Mind not to depart from old Customs.

But twenty five Years ago, nothing was more common amongst the Brabant, than public Baths; those now are out of Use every where; for the nam

diversorium: nam habent nobiles suæ gentis solos pro hominibus, et ostentant horum insignia nusquam non, Jam igitur habent of-
 famquam objiciant la-
 tranti stomacho. Mox
 disci veniunt magna
 pompa. Primus ferme
 habet offas panis ma-
 defactas jure carniū,
 aut si est pisculentus
 dies, jure leguminum.
 Deinde aliud jus, post
 aliquid carniū recoc-
 tarum, aut salsamen-
 torum recalsactorum.
 Rursus aliquid paltis,
 mox a'iquid solidioris
 cibi, donec stomacho
 probe domito appo-
 nant affas carnes, aut
 elixos pisces, quos non
 possis contemnere om-
 nino: sed heic sunt
 parci, et subito tol-
 lunt. Hoc pacto tem-
 perant convivium,
 quemadmodum actores
 fabularum, qui admis-
 cent choros scenis: au-
 tem curant ut extre-
 mus actus sit optimus.

B. Et hoc est boni
 poetæ.

for yourself another Inn;
 for they account the Noble-
 men of their Nation alone
 for Men, and they shew
 their Coats of Arms every
 where. Now therefore they
 have a Piece which they
 may throw to the barking
 Stomach. By and by the
 Dishes come in great Pomp.
 The first commonly has Pie-
 ces of Bread soaked in the
 Broth of Flesh, or if it be
 a Fish Day, in the Broth of
 Herbs. After that another
 Broth, alter something of
 Flesh boiled over again, or
 Salt Fish warmed again.
 Again some Pulse, by and
 by some more solid Meat,
 'till the Stomach being well
 tamed, they set up roasted
 Flesh, or boiled Fish, which
 you cannot condemn at all.
 But here they are sparing,
 and suddenly take away.
 After this Manner they mix
 their Entertainment, as the
 Actors of Plays, who mix
 Chorusses with their Scenes;
 but they take Care that the
 last Act is the best.

And this is the Part of a
 good Poet.

D 3

A. Por-

ponit singulis ligneum pinacium, et cochlearia factum ex eodem argento, deinde cyathum vitreum, aliquanto post panem: Eum quisque repurgat sibi per otium, dum pultes coquantur. Ita sedentur nonnunquam ferme spatio horæ.

and a Spoon made of the same Silver, then a Glafs, a little after Bread. That every Man cleans for himself, at his Leasure, whilſt the Pulse are boiling. So they sit sometimes almost the Space of an Hour.

B. Nullus hospitum effragitat cibum interim?

Does none of the Guests call for the Meat in the mean Time.

A. Nullus cuiingenium regionis est notum. Tandem vinum apponitur, bone Deus, quam non sumosum! oportebat sophistas non bibere aliud; tanta est subtilitas et a-crimonia. Quod si quis hospes, pecunia oblata privatim, roget ut aliud genus vini paretur aliunde, primum dissimulant, sed eo vultu, quasi interfecturi. Si urgeas respondent, hic tot comites et marchiones diversati sunt, neque quicquam questus est de novo vino; si non placet, quare tibi aliud

None to whom the Temper of the Country is known. At length Wine is served up, good God, how far from being tasteless! It behoved Sophisters not to drink any other; such is the Thinness and Sharpness. But if any Guest, Money being offered privately, desires that some other Sort of Wine may be got from somewhere else, at first, they dissemble the Matter, but with that Countenance, as if they would kill you. If you press them, they answer, here so many Earls and Marquisses have lodged, nor did any one complain of my Wine; if it do not please, seek

diver-

moriones admiscunt se frequenter, quo genere hominum, cum sit nullum magis detestandum, tamen vix credas quantopere Germani delectentur. Illi faciunt cantu, garritu, clamore, sultatione, pulsu, ut hypocaustum videatur corrui- turum. Neque quisquam audit alterum loquentem. At interim videntur sibi vivere suaviter; atque desidendum est illic, volenti nolenti, usque ad multam noctem.

of Noise. Pretended Fools thrust in themselves frequently, with which Kind of Men, tho' there be none more detestable, yet you'll scarce believe how much the Germans are delighted. They cause by Singing, Prating, Shouting, Dancing, Thumping, that the Stove seems ready to fall. Nor can any one hear another speaking. But in the mean time they seem to themselves to live sweetly; and you must sit there, willing or unwilling, 'till late at Night.

B. Nunc tandem absolve convivium; nam me tædet quoque tam prolixum.

Now at last finish the Entertainment; for I am weary too of so long a one.

A. Faciam. Tandem caseo sublato, qui vix placet illis, nisi putris ac scatens ver- mibus, ille barbatus prodit, adferens pina- cium secum, in quo pinxit creta aliquot circulos, et semicircu- los, deponit id in mensa, tacitus inte- rim ac tristis, diceres quempiam Charontem.

I will do it. At last the Cheese being taken away, which scarce pleases them, unless rotten and full of Maggots, that bearded Fellow comes forth, bring- ing a Trencher with him, in which he hath drawn with Chalk some Circles, and Semi-Circles, he lays that upon the Table, silent in the mean time and sad; you would say he was some Qui

A. Porro sit placulum, si quis interim dicat, tolle hunc discum, nemo vescitur. Desidendum est usque ad spatium præscriptum quod illi metuntur clepsidris, ut opinor. Tandem ille barbatus, aut pandorheus ipse minimum differens a famulis vestitu, prodit, rogat ecquid animi nobis sit. Mox aliquod generosius vinum adfertur. Autem amant eos qui bibunt largius, cum solvat nihilo plus, qui baxserit plurimum vini, quam qui minimum.

B. Ingenium gentis mirum.

The Temper of the Nation is strange.

A. Cum nonnunquam sint qui absumant plus in vino, quam solvant pro toto convivio. Sed antequam finiam hoc convivium, mirum dictu, quis strepitus ac tumultus vocum sit ibi, postquam omnes cæperunt incalescere potu. Quid multis? emania surda. Vigi morio.

Moreover it would be a heinous Crime, if any one in the mean time say, take away this Dish, no body eats. You must sit 'till the Time appointed, which they measure with Hour-Glasses, as I suppose. At last that bearded Fellow, or the Inn-keeper himself, very little differing from the Servants in Cloaths, comes out, asks if we have a Mind to any Thing. By and by some more generous Wine is brought. But they love those who drink plentifully, though he pays no more, who drinks most Wine, than he that drinks least.

A. Tum juus nidus
ostenditur cuique, et
vere nihil aliud quam
cubiculum; nam ibi
sunt lecti tantum, et
nihil præterea, quo u-
taris, aut quod fureris.

Then *his Nest is shewn*
to every one, and truly
nothing else than a Bed-
Chamber; for there are
Beds only, and *nothing else*
that you can use, or that
you can steal.

B. Est mundities
illic?

Is there *Cleanliness*
there?

A. Eadem quæ in
convivio, lineæ lota
forte ante sex menses.

The same as in the Feast,
Linen washed perhaps *six*
Months before.

B. Quid interim fit
de equis?

What in the mean Time
becomes of the Horses?

A. Tractantur ad
eandam disciplinam,
ad quam homines.

They are treated accord-
ing to the same Discipline as
the Men.

B. Sed est eadem
tractatio ubique?

But is there the same
Treatment every where?

A. Alicubi est ci-
vilior, alicubi durior
quam narravi; verum
in genere est talis.

In some Places it is ci-
viller, in some Places harder
than I have told you; but
in general it is such.

B. Quid si ego nunc
narrem tibi quibus
modis hospites tracten-
tur in ea parte Italiæ,
quam vocant Longa-
bardiam, rursus in His-
pania, deinde in Angli-
a, et in Wallia? Nam

What if I now tell you
after what Manner Guests
are treated in that Part
of Italy, which they call
Lombardy, again in Spain,
then in England, and in
Wales? For the English
have partly the French,
Angli

Qui *agnoscunt* picturam, *deponunt* pecuniam, *deinde* alius *atque* alius, *donec* pincium *expleatur*. *Deinde* *notatis* qui *deponunt*, *supputat* *taentus*; si *nihil* *desit*, *annuit* *capite*.

B. Quid si quid superfit?

What if any thing be over?

A. Fortasse redderet, et faciunt hoc nonnunquam.

Perhaps be would return it, and they do this sometimes.

B. Nemo reclamaturioni inique?

Does nobody cry out upon the Reckoning as unjust?

A. Nemo qui sapit, nam audiret protinus, quid tu es hominis? solves nihil plus quam alii.

Nobody that is wise; for he would hear forthwith, What are you of a Man? You shall pay no more than others.

B. Narras liberum genus hominum.

You tell of a free Kind of Men.

A. Quod si quis lassus ex itinere, cupiet mox a caena petere lectum, jubetur expectare, donec ceteri quodque eant cubitum.

But if any one, weary with his Journey, desires presently after Supper to go to Bed, he is ordered to wait 'till the rest too go to Bed.

B. Videor mihi videre Platoniam urbem.

I seem to myself to see a Platonick City.

A. Tum



S P E C T R U M.

A. **Q**UID *bonæ rei est, quod rides tecum tam suaviter, quasi nactus sis thesaurum?*

B. *Tua divination non aberrat procul a scopo.*

A. *Annon imperties sodali quicquid boni istuc est?*

B. *Imo, jumdudum optabat quempiam dari mihi, in cujus sinum effunderem hoc gaudium meum.*

A. *Age igitur imperti.*

B. *Audivi modo lepidissimam fabulam quam jures esse comicum figmentum, nisi locus, personæ, ac tota*

WHAT *good Thing is there, that you laugh with yourself so sweetly; as though you had got a Treasure?*

Your Guess does not wander far from the Mark.

Will you not impart to your Companion whatsoever good Thing that is?

Nay, some Time since I was wishing some Body might be offered me, into whose Bosom I might pour out this Joy of mine.

Come then impart it.

I have heard just now a very pretty Story, which you would swear was a comic Fiction, unless the Place, the Persons, and the
res

Angli obtinent partim Gallicos, partim Germanicos mores, ut mixti ex his duabus gentibus. Walli prædicant se aborigines Anglos.

A. Quæso te ut narres, nam nunquam contigit mihi videre eas.

I pray you that you would tell me, for it never happened to me to see them.

B. In præsentia non est otium; nam nauca jussit adesse ad tertiam horam, nisi vellem relinquere; et habet sarcinulam: alias opportunitas dabitur nobis garriendi usque ad sætatem.

At present there is not Time; for the Sailor ordered me to be with him by the third Hour, unless I would be left, and he has my Baggage: another Time an Opportunity will be given us of prattling to Satisfaction.



res *esset* tam noto mihi, quam tu es notus mihi.

whole Affair was as well known to me, as you are known to me.

A. Gestio audire.

I long to hear it.

B. Nostine Polum generum Fauni?

Do you know *Pool* the Son-in-Law of *Faun*?

A. Maxime.

Yes.

B. Is *est* et auctor et actor hujus fabulae.

He is both the Author and the Actor of this Play.

A. Facile crediderim, nam ille possit agere quamvis fabulam, vel absque persona.

I can easily believe it, for he could act any Play, even without a Mask.

B. Sic est. Nosti, opinor praedium quod habet non ita procul a Londino.

So it is. You know, I fancy the Estate which he has not so far from London.

A. Phy! compotavimus illic saepe.

Pugh! We have drunk together there often.

B. Agnoscis igitur viam septam utrinque arboribus digestis pari intervallo.

You know therefore the Way bedged in on both Sides with Trees placed at an equal Distance.

B. Ad laevam partem aedium, fere altero jactu balistae.

On the left Side of the House, almost two Bow-shots off.

B. Tenes. Alterum latus viae habet siccum

You have it. One Side of the Way has a dry Alve-

alveum *obfitum* dumis
et veribus; *e ponti-*
culo est iter in plani-
tiem.

Ditch *set* with Thorns and
Briars; *over the Bridge,*
there is a *Way* into a Plain.

A. Memini.

I remember.

B. Jampridem *va-*
gabatur rumor, ac
fabula *per rusticose* ejus
loci, *spectrum* obver-
fari *juxta* hunc *pon-*
ticulum, *cujus mise-*
randi ejulatus *exaudi-*
rentur subinde: *suspi-*
cabantur esse animam
cujuspiam *quæ* tor-
queretur *diris* crucia-
tibus.

Some Time ago *there*
went a Report, and a Story,
amongst the Country People
of that Place, *that a Spi-*
rit haunted *nigh* this
Bridge, whose miserable
Howlings *were* heard now
and then: *They suspected*
that it was *the* Soul of
some Man *which* was tor-
tured *with direful* Tor-
ments.

A. Quis erat auc-
tor *istius* rumoris?

Who *was* the Author of
that Report?

B. Quis nisi Polus?
Præstruxerat hoc *pro-*
amium *suæ* fabulæ.

Who but Pool? *He had*
prepared this Prologue for
his Play.

A. Quid venit *ista*
in mentem ut confin-
geret *ista*?

What came into his Mind
to invent *those* Things?

B. Nescio, *nisi* quia
ingenium hominis est
sic; *gaudet* ludere
stultitiam populi *com-*
mentis *hujusmodi*:
Dicam quid designarit
nuper *hujus* generis.

I know not, *unless* be-
cause *the* Humour of the
Man is so; *he loves* to
play upon *the* Folly of the
People *with* Inventions of
this Kind. I will tell you
what *he* contrived lately

E

Ali-

Aliquammulti equitabamus Richmondum, inter quos erant, quos tu diceres cordatos viros. Cælum erat mire serenum, nec suffuscatum usquam ulla nubecula. Ibi Polus oculis intentis in cælum signavit totam faciem et scapulas imagine crucis, et vultu composito ad stuporem, ita dixit secum, Immortalem Deum! quid ego video; Rogantibus qui equitabant proxime, quid videret, rursus obsignans se majore cruce, clementissimus Deus avertat hoc ostentum, inquit. Cum instarent cupiditate cognoscendi, ille defixis oculis in cælum, ac commonstrans locum cæli digito, inquit, nonne videtis immanem draconem, armatum igneis cornibus, cauda retorta in circulum? Cum negarent se videre, atque ille jussisset, intenderent oculos, ac subinde commonitraret locum, tandem unus quispiam

of this Sort. A good many of us were riding to Richmond, amongst whom there were some whom you would call prudent Men. The Sky was wonderfully clear, nor overcast any where with any little Cloud. There Pool with his Eyes directed towards Heaven marked all his Face and Shoulder-Blades with the Sign of the Cross, and with a Countenance composed to Astonishment, said thus with himself, Immortal God! What do I see? They asking who rode next, what he saw, again signing himself with a greater Cross, the most merciful God avert this Omen, says he. When they urged him out of a Desire of knowing he having fixed his Eyes upon Heaven, and shewing the Place of the Heaven with his Finger, says, Do you not see a huge Dragon, armed with fiery Horns, with his Tail turned up into a Circle? When they denied that they saw it, and he bad them direct their Eyes, and now and then shewed them the Place, at last some one, lest
ne

ne videretur parum oculatus, affirmavit se quoque videre: unus item atque alter imitatus est hunc; nam pudebat non videre quod esset tam perspicuum. Quid multis? intra triduum hic rumor pervaserat totam Angliam, tale portentum apparuisse. Mirum autem quantum popularis fama addidit fabulæ. Nec deerant qui serio interpretarentur quid ostentum vellet sibi. Ille qui commentus fuerat argumentum, fruebatur horum stultitia cum magna voluptate.

A. Agnosco ingenium hominis; sed redi ad spectrum.

B. Interea divertit quidam Faunus sacerdos ad Polum commodum, ex eorum genere, quibus non satis est appellari Latini regulares, nisi idem cognomen accinatur Græce, parochus vicini oppidi illic alicunde. Is videbatur sibi non vulgari-

be should seem bad sighted, affirmed that he too saw it: One likewise and another imitated him: for they were ashamed not to see what was so plain. What needs many Words? Within three Days this Report had gone through all England, that such a Monster had appeared. But it's wonderful how much popular Fame added to the Story. Nor were there wanting some who in earnest interpreted what this Prodigy meant. He who had invented the Matter, enjoyed their Folly with great Pleasure.

I know the Temper of the Man; but return to the Apparition.

In the mean time comes one Faun a Priest to Pool very opportunely, of their Kind, to whom it is not enough to be called in Latin Regulars, unless the same Sirname be sung to them in Greek, a Parson of a neighbouring Town thereabouts. He seemed to himself not to be vulgar-

rer sapere, præsertim
in sacris rebus.

ly wise, especially, in holy
Things.

A. Intelligo, actor
fabulæ repertus est.

I understand, an Actor
of the Play was found.

B. Super cœnam
sermo ortus est de ru-
more spectri, cum Po-
lus sentiret hunc ru-
morem non solum au-
ditum esse Fauno, ve-
rum etiam creditum,
cœpit obtestari homi-
nem, ut doctus ac pi-
us vir succurret ani-
mule patienti tam di-
ra; et si quid dubitas,
inquit explora rem,
obambula ad decimam
juxta illum ponticu-
lum, et audies mise-
rum ejulatum, adjun-
ge tibi quem voles co-
mitem, ita audies et
tutior et certius.

At Supper a Discourse a-
rose about the Report of the
Apparition, when Pool per-
ceived that this Report not
only had been heard by
Faun, but was also believed,
he began to beseech the
Man, that he being a learn-
ed and godly Man, would
succour the poor Soul suffer-
ing such dreadful Things:
and if you doubt at all, says
he, examine the Matter,
walk about Ten nigh that
Bridge, and you will hear
miserable Howling, take to
you whom you will as a
Companion, so you will
hear both more safe and
more certainly.

A. Quid deinde?

What then?

B. Cœna peracta,
Polus ex more abiit ve-
natum, aut occupatum.
Faunus obambulans
cum jam tenebræ sus-
tulissent certum judi-
cium de rebus, tandem
audit miserandos ge-
mitus. Hos artifex

Supper being ended, Pool
according to his Custom, goes
a hunting, or a fowling.
Faun walking when now
the Darkness had taken a-
way a certain Judgement of
Things, at length he hears
miserable Groans. These
the Artist Pool feigned won-
Polus

Polus effingebat mire, abditus illic in vepreto, fictili olla adhabita ad id; quo vox reddita e cavo sonaret quiddam lugubrius.

A. *Hæc fabula, ut video, vincit phasma Menandri.*

B. *Dices isthuc magis, si audieris totam. Faunus recepit se domum, cupiens narrare quid audisset. Polus antevenerat jam alia compendiaria via. Ibi Faunus narrat Polo, quod erat actum, et affingit aliquid etiam, quo res esset admirabilior.*

A. *Poterat Polus interim tenere risum?*

B. *Illene! Habet vultum in manu. Dixisses rem agi serio. Tandem Faunus Polo obtestante vehementer suscepit negotium exorcismi, et agit totam eam noctem insomnem, dum despicit quibus modis aggrederetur*

derfully being hid there in a bushy Place, an earthen Pot being used for that Purpose? that the Voice being returned from the Hollow, might sound something more mournfully.

This Farce as far as I see, exceeds the Apparition of Menander.

You will say that the more, if you hear the whole. Faun got him Home, desiring to tell what he had heard. Pool had got before already by another short Way. There Faun tells Pool, what had been done, and invents something too, that the Thing might be more wonderful.

Could Pool in the mean Time hold from Laughing?

He! He has his Countenance in his Hand. You would have said that the Thing was doing in earnest. At last Faun, Pool beseeching him very much, undertook the Business of Exorcism and he spends all that Night without Sleep, whilst he considers which

rem tuto, nam misere
metuebat sibi quoque.
 Primum itaque efficacissimi exorcismi congesti sunt, et nonnulli novi additi per viscera beatæ Mariæ, per ossa beatæ Werenfridæ. Deinde locus delectus est plantitie vicina vepreto, unde vox exaudiebatur. Satis amplius circulus circumductus est qui haberet crebras cruces, variosque notulas: hæc omnia peregebantur conceptis verbis. Ingens vas plenum consecratæ aquæ adhibitum est. Sacra stola, quam vocant, addita est in collum, unde pendebat initium Evangelii secundum Joannem. Habebat in loculis cerulam solitam consecrari quotannis a Romano pontifice, quæ dicitur vulgo, *Agnus Dei.* His armis olim muniebat se adversus noxios dæmones, priusquam cuculla Francisci cœpit esse formidabilis illis. Omnia hæc procurata sunt, ne si esset ma-

way he might attempt the Thing safely, for he was miserably afraid of himself too. First then the most effectual Exorcisms were got together, and some new ones added, by the Bowels of blessed Mary, by the Bones of blessed Werenfred. Then a Place was chosen in the Plain nigh the bushy Place, from whence the Voice was heard. A good large Circle was drawn, which had many Crosses, and divers Marks: All these Things were done with a Form of Words. A huge Vessel full of holy Water, was made use of: A holy Gown, as they call it, was put over his Neck, from whence hung the Beginning of the Gospel according to John. He had in his Pocket a Bit of Wax used to be consecrated every Year by the Roman Pontiff, which is called commonly the Lamb of God. With these Arms formerly they fortified themselves against mischievous Dæmons, before the Hood of Francis begun to be terrible to them. All these Things were provided, lest, if it should be
 las

lus spiritus, faceret impetum in exorcistam. Nec tamen ausus est committere se solum circulo, sed decretum est alterum sacerdotem adhibendum esse. Ibi Polus metuens, ne, si nasutior esset adjunctus, mysterium fabulæ prodertur, adjungit quondam parochum ex vicinia, cui operit totam rem; nam sic actio fabulæ postulabat, et erat is qui non abhorreret a tali ludo. Postridie, omnibus rebus paratis rite, sub decimam horam Faunus cum parochio ingreditur circulum. Polus, qui præcessaret, gemit miserabiliter e vepreto. Faunus auspicatur exorcismum. Interim Polus subducit se clam per tenebras, in proximam villam. Illinc adducit aliam personam fabulæ, nam non poterat agi ni per multos.

an evil Spirit, it should make an Attack upon the Exorcist. Neither yet durst he trust himself alone in the Circles, but it was determined that another Priest should be employed. There Pool fearing, lest, if a cunninger Man was joined with them, the Mystery of the Farce should be betrayed, joins to him a certain Parson of the Neighbourhood, to whom he discloses the whole Matter; for so the Acting of the Farce required, and he was one that was not averse to such Sport, The Day after, all Things being prepared rightly, about the Tenth Hour Faun with the Parson enters the Circle. Pool, who had gone before, groans miserably out of the bushy Place. Faun begins the Exorcism. In the mean time Pool withdraws himself privately in the Dark, into the next Village. Thence he brings another Actor of the Play; for it could not be acted but by many.

A. Quid faciunt?

What do they?

B. Conscendant
nigros equos, ferunt

They mount black Horses; they carry covered Fire
occu-

occultum ignem fecum ubi non abessent procul a circulo, ostendant ignem, quo metu abigerent Faunum e circulo.

with them, *when* they were not far from the Circle, they *shew* their Fire, that by Fear they might drive Faun out of the Circle.

A. Quantum operæ sumpsit illo Polus, ut falleret!

How much Pains took that Pool, that he might deceive!

B. Sic homo est. Verum ea res prope modum cesserat pessime illis.

So the Man is. But that Thing had well nigh fallen out very badly for them.

A. Qui sic?

How so?

B. Nam equi consternati igne subito prolato, parum absuit quin præcipitarent et se, et fessores. Habes primum actum fabulæ. Ubi redditum est in colloquium, Polus velut ignarus omnium, rogat quid esset actum. Ibi Faunus narrat duos teterrimos Dæmonos conspectos sibi, in nigris equis, igneis oculis, ac spirantes ignem naribus, qui tentassent ingredi circulum, verum abactos in malam rem efficacibus verbis. Cum animus accreviss-

For the Horses being frightened with the Fire suddenly produced, had like to have thrown both themselves, and their Riders. You have the first Act of the Play. When they returned to confer together, Pool, as if ignorant of all Things, asks what had been done. There Faun tells him that two very ugly Devils had been seen by him, upon black Horses, with fiery Eyes, and breathing Fire out of their Noses, who had tried to enter the Circle, but were driven away with a Vengeance by powerful Words. When

set

set Fauno his rebus, die postero rediit in circulum cum summo apparatu: cumque provocasset spectrum multisobtestationibus, Polus rursus cum collega ostendit se procul ex atris equis, horrendo fremitu, quasi cuperent irrumper e circulum.

Courage grew upon Faun by these Things, the Day following he returned into the Circle with his utmost Furniture. And when he had called out the Spirit with many Entreaties, Pool again with his Colleague shewed himself at a Distance from black Horses, with a horrid muttering Noise, as if they desired to break into the Circle.

A. Habebant nihil?

Had they nothing of Fire?

B. Nihil, nam id cessaret male. Sed audi aliud commentum. Ducebant longum funem; eo tracto leviter per humum, dum uterque proripit se hinc atque hinc, velut ab aëli exorcismis Fauni, provolvunt in terram utrumque sacerdotem, una cum vase quod habebant plenum sacro aquæ.

Nothing, for that fell out badly. But hear another Invention. They took a long Rope; that being drawn lightly along the Ground, whilst each throws himself out on this Side and that Side, as if driven away by the Conjuring of Faun, they tumbled down upon the Ground both Priests, together with the Tub which they had full of holy Water.

A. Parochus tulit hoc præmii pro sua actione?

Did the Parson get this Reward for his acting his Part?

B. Tulit, et tamen maluit perpeti hoc,

He did get it, and yet he chose rather to suffer this, quam

quam *deserere* fabulam *cæptam*. His *gestis* ita ubi *reditum* est ad colloquium, Faunus *deprædicat* apud Polum in quanto periculo *fuiſſet*, et quam fortiter *proſtigaveſſet* utrumque *cacodemonem* ſuis verbis; jamque *conſeperat* certam *fiduciam*, eſſe nullum *dæmonem* tam *noxium*, aut *impudentem*, qui poſſet *irrupere* *circulum*.

A. Ille Faunus non multum abeſt a ſaturo.

B. Audiſti nihil adhuc. Fabula *progreſſa* hujusque *commodum* ſupervenit Poli *gener*, nam *duxerat* ejus *natu* maximam *filiam*, *juvenis*, ut ſcis, mire *feſtivo ingenio*.

A. Scio, nec abhorrens ab hujusmodi jocis.

B. Abhorrens! ille *deſereret* nullum non *vadimonium*, ſi talis *fabula* eſſet vel *ſpec-*

than to *forſake* the Play *began*. Theſe Things *being* done thus, *when* they returned to the *Conference*, Faun tells to Pool in how *great* Danger he had been, and how ſtoutly he had put to flight both the Devils with his Words; and now he had conceived a certain *Aſſurance* that there was no Devil ſo *miſchievous*, or *impudent*, who could break into the *Circle*.

That Faun is not far removed from a Fool.

You have heard nothing as yet. The Play *being* advanced thus far, in good Time comes in Pool's Son-in-Law, for he had married his *eldeſt* Daughter, a young Man, as you know, of a wonderful merry Humour.

I know, nor averſe to ſuch Jeſts.

Averſe! he would forſake any Bail, if ſuch a Play was either to be ſeen or to be acted. The Father-
tanda,

anda, *vel agenda.* Sacer denarrat omnem rem huic; atque delegat ei partes, ut agat animam. Sumet ornatum, ac lubens convolvit se linteo, quem admodum funera solent apud nos. Habet vivam prunam in testâ, quæ per linteum reddebat spaciem incendii. Sub noctem itum est ad locum ubi hæc fabula agebatur. Miri gemitus audiuntur. Faunus expedit omnes exorcismos. Tandem anima ostendit sese procul intra vepretum, subinde ostentans ignem, ac suspirans misere. Cum Faunus ostentaretur hanc, ut eloqueretur quisnam esset, Polus profiliit subito e vepreto, ornatu cacodæmonis, flectoque fremitu, inquit, est tibi nihil juris in hanc animam, est mea, ac subinde procurrit usque ad oram circuli, veluti facturus impetum in exorcistam: moxque velut submotus verbis exorcismi,

in Law tells all the Matter to him, and appoints him his Part, that he may act the Soul. He takes his Dress, and willingly wraps himself in a Sheet, as dead Bodies used to be with us. He has a live Coal in a Shell, which through the Sheet made an Appearance of Fire. At Night they went to the Place where this Play was acted. Wonderful Groans are heard. Faun makes ready all his Exorcisms. At length the Soul shews itself a great Way off within the bushy Place, now and then shewing the Fire, and groaning miserably. When Faun besought it, that it would declare who it was. Pool jumped suddenly out of the bushy Place in the Dress of a Devil, and with a feigned muttering Noise, says, You have no Right to this Soul, it is mine, and now and then he runs up to the Edge of the Circle, as if he would make an Attack upon the Conjuror: And by and by as if beat off by the Words of the Conjunction, and the Virtue of the holy Water, which he sprinkled upon him in great Plenty,

et

et vi sacræ aquæ, quam aspergit illi multam, retrocesset. Tandem pædagogo dæmone abactō, nascitur dialogismus Fauni cum anima. Respondit percunctanti et obtestanti se esse animam Christiani hominis. Rogato quo nomine vocaretur, respondit, Faunus: Faunus, inquit, idem est mihi nomen, jamque res cœpit esse cordi illi magis ex communi nomine, ut Faunus liberaret Faunum. Cum Faunus percontaretur multa, ne diutina confabulatio proderet fucum, anima subducebat sese, negans esse fas sibi colloqui diutius, quod tempus urgeret, quo cogeretur abire, quo liberet pædagogo dæmoni: tamen pollicita est se reddituram postridie, hora qua esset fas. Rursus convenitur in Polidibus, qui erat choragus fabulæ. Ibi exorcista denarret quid esset gestum, admentiens nonnulla etiam, quæ tamen per-

he drew off. At length the Pædagogue Devil being driven away, begins a Dialogue of Faun's with the Soul. It answered him asking and beseeching, that it was the Soul of a Christian Man. Being asked by what Name it was called, it answered, Faun: Faun, says he, the same is my Name; and now the Thing begun to please him more because of their common Name, that Faun might deliver Faun. When Faun asked many Things, lest a long Discourse should betray the Roguery, the Soul withdrew itself, denying that it was lawful for him to talk longer, because the Time was at hand, when he should be obliged to go, whither it pleased the Pædagogue Devil: Yet he promised that he would return the Day after, at the Hour when it should be lawful. Again they meet in Pool's House, who was the Furnisher of the Play. There the Conjuror tells what was done, lying in some Things too, which yet he persuaded himself to be true, so much he favoured the Business which was doing. Now this was suade-

suadebat sibi esse vera adeo sauebat negotio quod agebatur. Jam hoc compertum erat, scilicet, esse Christianam animam quæ vexaretur diris cruciatibus sub inclementissimo dæmone. Huc omnis conatus intenditur. Verum quiddam ridiculum accidit in proximo exorcismo.

A. Obsecro quidnam?

B. Cum Faunus evocasset animam, Polus, qui agebat dæmonem, assiliit prorsus sic, quasi irrupturus intra circulum, cumq; Faunus pugnaret exorcismis, et aspergeret multam vim aquæ; tandem dæmon exclamat se ne facere omnia ista quidem pili; inquit, habuisti rem cum puella, es mei juris. Cum Polus diceret id joco, tamen forte fortuna visus est dixisse verum: nam exorcista tactus hoc dicto, illico recipit se in centrum circuli, et immussavit

found out, to wit. that it was a Christian Soul, which was plagued with dreadful Torments, under a most unmerciful Devil. To this all his Endeavours is directed. But a certain comical Thing happened in the next conjuring Bout.

I beseech you what?

When Faun had called out the Soul, Pool, who acted the Devil, leaped up just so, as if he would break within the Circle, and when Faun fought by Conjuraton, and sprinkled on him a vast Quantity of Water; at last the Devil cries out that he did not value all those Things so much as a Hair; quoth he, thou hast had Dealings with a Girl, thou art a Part of my Right. Tho' Pool said that in Jest, yet by good Fortune he seemed to have said the Truth: For the Conjurer being struck with this Saying presently betook himself into the Centre of the Circle, and mut-

F

nescio

*nescio quid in aurem
parochi. Polus senti-
ens id recepit sese; ne
audiret quid, quod non
esset fas audire.*

*tered I know not what the
the Ear to the Parson.
Pool perceiving that, with-
drew himself, lest he should
hear any Thing, which it
what not lawful to hear.*

A. Sane Polus age-
bat religiosum et mode-
stum dæmonem.

Truly Pool acted the re-
ligious and modest Devil.

B. Sic est. Actio
poterat reprehendi,
quod parum meminis-
set decori. Tamen
exaudivit vocem pa-
rochi indicentis satis-
factionem.

So it is. The Action
might be blamed, because
he little regarded Decency.
Yet he overheard the Voice
of the Parson appointing
Satisfaction.

A. Quam?

What?

B. Ut diceret Do-
minicam precationem
ter. Ex hoc conjici-
ebat habuisse rem ter
eadem nocte.

That he should say the
Lord's Prayer thrice. By
this he guessed that he had
had Dealings thrice the
same Night.

A. Hoc sane ille
regularis præter re-
gulam.

This truly that Regular
did besides his Rule.

B. Sunt homines, et
erat humanus lapsus.

They are Men, and it
was a human Failing.

A. Perge, quid de-
inde factum?

Go on, what then was
done?

B. Jam

B. Jam *Faunus* redit
ferocior adoram circu-
li, et ultro provocat
demonem; at ille jam
timidior refugiebat,
inquiens, fefellisti me,
si sapuissem, non mo-
nuissem te. Hoc est
persuasum multis, quæ
confessus sis semel sa-
cerdoti, esse proesus a-
bolita e memoria dæ-
monis, ne possit op-
probare.

A. Narras plane ri-
diculum jocum.

B. Sed ut finiam
fabulam aliquando,
colloquium habitum est
cum anima in hunc mo-
dum aliquot diebus.
Summa evasit huc. Illa
respondit exorcistæ ro-
ganti, num posses qua-
vialiberari a cruciatu,
posse si pecunia quam
reliquisset partam frau-
de, restitueretur. Ibi
Faunus inquit, quid
si dispensaretur in
pios usus per bonos vi-
ros? Respondit ut hoc
profuturum. Heic ex-
orcistæ exhilaratus per-
cunctatus est summa
diligentia, quanta sum-

Now *Faun* returns more
fierce to the Edge of the
Circle, and of his own ac-
cord, challenges the Devil;
but he now being more timo-
rous ran away, saying, thou
hast deceived me, if I had
been wise, I should not have
told thee. This is believed
by many, what you confess
once to the Priest is quite
wiped out of the Memory of
the Devil, that he cannot
upbraid you.

You tell me a very conical
Jest.

But that I may finish
the Story at last, a Con-
ference was held with the
Soul in this manner for
some Days. The Upsbot
came to this. It answered
the Conjuror asking whe-
ther it could any Way be
delivered from Torment,
that it might if the Money
which it had left, got by
Cheating, should be restor-
ed. Upon that *Faun* says,
what if it should be dis-
posed of to pious Uses by
good Men; It answered that
that also would do Good.
Here the Exorcist being
rejoyced, enquired with the
greatest Diligence, how

ma esset. Illa dixit ingentem, quod erat bonum et commodum illi. Indicavit et locum, sed procul diffitum, ubi hic thesaurus esset defossus. Prescripsit in quos usus vellet impendi.

great the Sum was. It said a huge one, which was good and convenient for him. It discovered also the Place, but a great Way distant, where this Treasure was hid in the Earth. It prescribed for what Uses it would have it laid out.

A. In quos?

For what?

B. Ut tres suscipere peregrinationem, unus quorum adiret limina Petri, alter iret salutatum Jacobum Compostellanum; tertius oscularetur pectinem Jesu, qui est Treviris. Deinde magna vis psalteriorum et missarum perageretur per aliquot monasteria. Quod superesset, ipse dispensaret pro suo arbitratu. Jam totus animus Fauni erat in Thesauro. Devorarat illum toto pectore.

That three should undertake a Pilgrimage, one of which should go to the Thresholds of Peter, another should go to salute James of Compostella; a third should kiss the Comb of Jesus, which is at Triers. Then a great Quantity of Psalms and Masses should be performed through some Monasteries. What remained he might dispose of according to his Pleasure. Now the whole Soul of Faun was in the Treasure. He had devoured it with his whole Breast.

A. Est vulgaris morbus, quamquam sacerdotes peculiariter male audiunt hoc nomen;

It is a common Disease; tho' Priests peculiarly have an ill Report upon this Account.

B. Ubi

B. Ubi nihil omis-
sum esset, quod per-
tineret ad negotium
pecuniæ, exorcista
submonitus a Polo
cœpit percunctari ani-
mam de alcumistica,
 deque magia. Et ani-
ma respondit quædam
ad hæc pro tempore;
cæterum pollicita se
indicaturum plura, si-
mul atque liberata fu-
isset illius opera a pæ-
dagogo dæmone. Sit
hic, si videtur, tertius
actus fabulæ. In quar-
to Faunus cœpit præ-
dicare hanc prodigio-
sam rem ubique serio,
crepare nihil aliud in
colloquiis, in convivi-
is, polliceri quædam
magnificamasteriis,
et loquebatur jam nihil
omnino humile. Adit
locum, reperit signa,
tamen non ausus est
effodere thesaurum,
quod anima iniecisset
scrupulum, facturum
ingenti periculo, si
thesaurus attingere-
tur, priusquam missæ
peractæ essent. Jam
fuscus subolebat multis
nascentioribus. Cum ta-
men ille nusquam non

When nothing had been
omitted, that appertained
to the Business of the Mo-
ney, the Conjuror being put
in Mind of it by Pool, be-
gun to ask the Soul about
the Alcumistick Art, and of
Magick. And the Soul an-
swered some Things to that
for that Time; but pro-
mised that it would disco-
ver more, as soon as it was
delivered by his Means
from the Pedagogue De-
vil. Let this be, if it
seems good, the third Act
of the Play. In the fourth
Faun begun to tell of this
prodigious Thing everywhere
in earnest, to talk of no-
thing else in Company, in
Feasts, to promise some
mighty Matters to the Mo-
nasteries, and he spoke of
now nothing at all mean.
He goes to the Place, finds
the Marks, yet he durst not
dig up the Treasure, because
the Soul had thrown in a
Scruple, that he would do
it with great Danger, if the
Treasure should be touched,
before the Masses were per-
formed. Now the Rogue-
ry was smelt out by many
more cunning People. When
notwithstanding he every
where published his Folly;

deprædicaret suam stultitiam, admonitus est clam ab amicis, præsertim ab abbate suo, ne daret diversum specimen de se omnibus, qui hætenus habitus esset prudens vir. Tamen ille potuit commoveri nullius oratione, quo minus crederet rem esse seriam: et hæc imaginatio occupavit animum hominis adeo penitus, ut somniaret nihil, loqueretur nihil, præter spectra et malos genios. Habitus mentis abierat in ipsam faciem, quæ sic pallebat, erat sic extenuata, sic dejecta, ut diceret esse larvam, non hominem. Quid multis? minimum aberat a vera dementia, ni succursum fuisset celeri remedio.

A Nimirum hicerit extremus actus fabulæ.

B. Reddam eum tibi. Polus et ejus generi commentum sunt hujusmodi technam. Effinxerunt epistolam de-

he was advised privately by his Friends, especially by his Abbot, that he would not give a different Specimen of himself to all Men who hitherto had been accounted a prudent Man. Yet he could be moved by no Man's Talk, from believing that the Matter was real: And this Imagination seized the Mind of the Man so thoroughly, that he dreamt of nothing, spake of nothing, besides Ghosts and evil Spirits! The Habit of his Mind had got into his very Face, which was so pale, was so thin, so dejected, that you would have said he was a Ghost, not a Man. What needs many Words? He was very little removed from real Madness, unless he had been relieved by a speedy Remedy.

Well this will be the last Act of the Play.

I will give it to you. Pool and his Son-in-Law invented such a Trick as this. They forged an Epistle writ in rare Letters, and that not scriptam

scriptam in raris literis. Idque non in vulgaribus chartis. Sententia epistolæ erat hæc. Faunus dudum captivus, nunc liber æternam salutem Fauno suo optimo liberatori. Non est, mi Faune, cur maceres te diutius in hoc negotio. Deus respexit piam voluntatem tui animi, et illius merito liberavit me a suppliciis: Ego nunc ago feliciter inter angelos. Locus manet te apud divum Augustinum, qui est proximus choro Apostolorum. Ubi veneris ad nos, agam tibi gratias coram. Interim cura ut vivas suaviter. Datum ex empyreo cælo, idibus Septembribus, anno millesimo quadragentesimo nonagesimo octavo, sub sigillo mei annuli. Hæc epistola posita est clam in altari, ubi Faunus facturus erat rem divinam. Subornatus, qui, ea peracta, submoneretur de re quasi deprehenda casu. Nunc circumfert eam epistolam,

upon common Paper. The Subject of the Letter was this. Faun some Time ago a Prisoner, now free, witheth eternal Salvation to Faun his very good Deliverer. There is no Reason, my Faun, why you should trouble yourself any further in this Business. God hath regarded the pious Intention of your Mind, and for the Merit of it hath delivered me from Punishment: I now live happily amongst the Angels. A Place is reserved for you near Saint Austin, which is next to the Choir of the Apostles. When you come to us, I shall give you Thanks Face to Face. In the mean time, take care that you live merrily. Given from the Emphyrean Heaven, on the Ides of September, in the Year one thousand four hundred and ninety eight, under the Seal of my Ring. This Letter was laid privately upon the Altar, where Faun was to perform Divine Service. One was suborned, who, that being over, should tell him of the Thing, as observed by Chance. Now he carries about that Letter, and believes nothing more certain

*ac credit nihil certius,
quam eam perlatam e
cœlo ab angelo.*

*tainly than that it was
brought from Heaven by an
Angel.*

*A. Illud non est li-
berasse hominem insa-
nia, sed mutasse genus
insaniæ.*

*That is not to free the
Man from Madnefs, but to
change the Kind of Mad-
nefs.*

*B. Sic est profecto
nisi quod nunc insanit
suavius.*

*So it is indeed, but that
now he is more sweetly
mad.*

*A. Antehac non so-
lebam tribuere mul-
tum fabulis, quæ fe-
runtur vulgo de spec-
tris; sed posthac tri-
buam multo minus;
nam suspicor multa
prodita literis pro ve-
ris ab credulis homi-
nibus, et similibus
Fauni, quæ adsimula-
ta sunt simili artificio.*

*Heretofore I did not use
to give much Regard to
Stories, that are told com-
monly of Apparitions; but
hereafter, I shall give much
less; for I suspect that ma-
ny Things have been deli-
vered in Books for true by
credulous Men, and Men
like Faun, which have
been contrived by the like
Art.*

*B. Ego credo plera-
que esse hujus generis.*

*I believe the most Part
are of this Kind.*



ALCUMISTICA.

A **Q**UID *novæ rei*
est quod Lalus
ridet sic apud sese,
subinde signans se cru-
se? interpellato feli-
citatem hominis. Sal-
vo multum, amicissime
Lale, Videre mihi ad-
modum felix.

B. Atque *ero feli-*
cior, si impertiam tibi
hoc gaudium.

A. Fac igitur *bea-*
tum me quamprimum.

B. Nosti *Balbinum?*

A. Illum *eruditum*
senem, ac laudatæ
vitæ.

B. Sic *est ut dicis,*
sed est nullus mortali-
um qui sapit omnibus

WHAT *new Thing is*
there that Lalus
laughs so with himself, now
and then signing himself with
the Cross? I will interrupt
the Felicity of the Man.
God save you much, my good
Friend Lalus. You seem to
me very happy.

But *I shall be more hap-*
py, if I impart to you this
Joy.

See *therefore you make*
me happy as soon as possible.

Do you know *Balbinus?*

That *learned old Man,*
and of a commendable
Life.

So *he is as you say, but*
there is no one of Man-
kind, who is wise at all
hours,

horis, aut qui sit undequaque perfectus. Ille vir habet hoc nœvi inter multas egregias dotes. Jam olim infanit in artem quam vocant Alcumisticam.

Hours, or who is in all respects perfect. That Man has this Blemish amongst many excellent Qualities. He has been for some Time mad upon the Art which they call Alcumistica.

A. Haud tu narras nœvum quidem, sed insignem morbum.

You do not talk of a Blemish truly, but a considerable Distemper.

B. Utcunque est, ille toties delusus ab hoc genere hominum, tamen passus est sibi dari verba mirifice dudum.

Howsoever it is, he so often deluded by this Sort of Men, yet suffered himself to be imposed upon wonderfully some Time ago.

A. Quo pacto?

After what Manner?

B. Quidam sacerdos adiit illum, salutavit honorifice: Mox sic exorsus est, Doctissime Balbine, mirabere fortassis, quod ignotus interpellem te sic, quem scio nunquam non occupatissimum sanctissimis studiis. Balbinus annuit, qui est illi mos, nam est mire parvus verborum.

A certain Priest went to him, saluted him respectfully: By and by thus he began, Most learned Balbine, you will wonder perhaps, that, I a Stranger to you, should break in upon you thus, whom I know to be always very busy in the most sacred Studies. Balbinus nodded to him, which is his Custom, for he is wonderfully sparing of Words.

A. Narras argumentam prudentiæ.

You tell me an Argument of his Prudence.

B. Ve-

B. Verum alter prudentior pergit sic. Tamen ignosces meæ importunitati si cognoris causam cur adierim te. Dic, inquit Balbinus, sed paucis si potes. Dicam, inquit ille, quanto compendio potero: scis, doctissime vir, fata mortalium esse varia. Ego nescio in utro numero ponam me, feliciam, an infeliciam. Etenim si contempler meum fatum ex altera parte, videor mihi pulchre felix; si ex altera, nihil est infelicius me. Balbino urgente, ut conferret rem in compendium; finiam, inquit, doctissime Balbine. Id erit facilius mihi apud virum, cui hoc totum, negotium est sic notum ut totius nulli.

A. Depingis rhetoricorem mihi, non alcumistam.

B. Mox audies alcumistam. Hæc felicitas, inquit, contigit mihi a puero, ut dis-

But the other being more prudent, goes on thus. Yet you will pardon my Importunity, if you know the Cause, why I am come to you. Tell me, says Balbinus, but in a few Words, if you can. I will tell you, saith he, with as great Brevity as I can. You know, most learned Sir, that the Fates of Men are various. I know not in which Number I must rank myself, of the happy, or the unhappy. For if I view my Fate on one Side, I seem to myself very happy; if on the other nothing is more unhappy than me. Balbinus urging him, that he should bring his Matter into a short Compass; I will make an End, quoth he, most learned Balbinus. That will be more easy for me with a Man, to whom this whole Business is so well known, that it is better known to no body.

You describe a Rhetorician to me, not an Alcumist.

By and by you will hear of the Alcumist. This Happiness, saith he, befel me from a Child, that I

cerem

cerem *artem* maxime
expetendam omnium,
illam *alcumisticam*,
inquam *medullam*
totius *philosophiæ*.
Balbinus *exporrectus*
est nonnihil ad nomen
alcumistices, *gestu*
tantum, *cæterum* *jus-*
fit *gemitu*, *ut* *per-*
geret. *Tum* *illo* *in-*
quit, *O me miseram!*
qui non *inciderim*
in eam viam, *quam*
oportuit. *Cum* *Bal-*
binus *rogasset* *quas-*
nam vias *diceret*.
Scis, *inquit optime*,
(nam quid *fuget* *te*,
Balbine, *virum* *un-*
diquaque doctissimum)
esse duplicem viam *hu-*
jus artis, *alternamquæ*
dicitur *longatio*, *alte-*
ramquæ dicitur *curta-*
tio. *At* *contigit* *mibi*
quodam malo fato *in-*
cidere *in* *longatio-*
nem. *Balbino* *scisci-*
tanti, *quodnam* *dis-*
crimen viarum *esset*,
Impudentem *me*, *in-*
quit, *qui loquor hæc*
apud *te*, *cui* *sciam*
omnia hæc *esse* *sic* *no-*
ta, *ut notiora* *nulli*.
Itaque *accurri* *huc*
ad *te* *supplex*, *ut*

should learn an *Art* the most
to be desired of all, that *Al-*
cumistick Art, I say, the
Marrow of all *Philosophy*.
Balbinus was awakened a
little at the Name of the
Alcumistick Art, in *Ges-*
ture only; but he ordered
him with a Groan, that
he should go on. Then
he says, O woe's me!
who did not light upon
that Way, which I ought.
When *Balbinus* asked him
what Ways he meant.
You know, quoth he, good
Sir, (for what escapes you,
Balbinus, a Man in all
Respects the most learned)
that there is a double
Way of this Art, one of
which is called *Longa-*
tion, another which is
called *Curtation*. But it
happened to me by some
ill Fate to fall upon *Longa-*
gation. *Balbinus* asking
what the Difference of
the Ways was, *Impudent*
that I am, quoth he
who speak these Things be-
fore you, to whom I know
all these Things are so
well known, that they are
better known to nobody.
Therefore I am come hi-
ther to you humbly beg-
ging, that pitying us you
mi-

misertus nostri digneris impertiri nobis illam felicissimam viam curtationis. Quo peritior es hujus artis, hoc minore negotio potes communicare nobis. Ita Jesus Christus locupletet te semper majoribus dotibus. Cum hic non faceret finem obtestandi, Balbinus coactus est fateri, se prorsus ignorare, quid longatio aut curtatio esset: jubet exponat ipse vim harum vocum. Tum inquit ille, quanquam scio me loqui peritiori, tamen quando jubes ita, faciam: qui contriverunt totam ætatem in hac divina arte, vertunt species rerum duabus rationibus, altera quæ est brevior, sed habet plusculum periculi, altera quæ est longior, sed eadem tutior. Ego videor mihi infelix, qui hæcenus sudarim in ea via, quæ non arripet meo animo: neque potui nancisci quenquam qui vellet

would vouchsafe to impart to us that most happy Way of Curtation. By how much the more skilful you are in this Art, with so much the less Trouble can you communicate it to us. So may Jesus Christ enrich you always with greater Gifts. When he did not make an End of entreating, Balbinus was forced to confess, that he was wholly ignorant what Longation or Curtation was. He bids him expound himself the Signification of those Words. Then saith he, tho' I know I speak to one more skilful, yet since you order so, I will do it. They who have spent their whole Life in this Divine Art, change the Species of Things two Ways, one which is the shorter, but has a good deal of Danger, another which is longer, but the same is safer. I seem to myself unhappy, who hitherto have sweat in that Way, which does not please my Mind, neither could I get any one, that would shew me the other, with the Love of which I perish. At last

indicare alteram cujus amore depereo. Tandem Deus immisit in mentem, ut adirem te, virum non minus pium quam doctum. Doctrina præstat tibi, ut possis facile dare quod peto; pietas commovebit, ut velis opitulare fratri, cujus salus est tibi in manu. Ne faciam longum, cum ille veterator amoris sit suspicionem fuci a se hujusmodi sermonibus, ac fecisses fidem, alteram viam esse perspectissimam sibi, jam pridem Balbinianus pruriebat. Tandem non temperans sibi, inquit, *Valeat illa curtatio, cujus nomen ne audiui quidem unquam, tantum abest ut teneam, dis mihi bona fide, teneſne longationem exacte?* Phy! inquit ille, *ad unguem, sed longitudo displicet.* Cum Balbinus rogasset quantum temporis requireretur. *Nimum,* inquit, *pene totus annus, sed interim est*

God, put it into my Mind, that I should come to you, a Man no less pious than learned. Your Learning enables you, that you can easily give what I ask; your Piety will move you, that you will help a Brother, whose Preservation you have in your Power. That I may not make it tedious, when that Cheat had removed all Suspicion of Roguery from himself with this Kind of Talk, and had made him believe, that the other Way was very well known to him, for some Time Balbinus's Mind itched. At length not commanding himself, he says. Farewell to that Curtation, whose Name I have not so much as heard ever, so far am I from understanding it, tell me in good Faith, do you understand Longation exactly? Puh! says he, to a Tittle, but the length displeases me. When Balbinus had asked how much Time was required, Too much, says he, almost a whole Year, but in the mean Time it is very safe. Do not trouble yourself, says Balbinus, though there should be Occasion

fatissima. Ne labora, inquit Balbinus, etiamsi sit opus biennio, modo fidas tuæ arti. Ut conseram rem in pauca; convenit inter eos, ut aggredierentur rem clam in ædibus Balbini, hac lege; ut ille suppeditaret operam, Balbinus sump- tum ac lucrum divideretur ex æquo et bono, quanquam modestus impostor deferebat ultro Balbino totum lucrum quod provenisset. Juratum est utrinque de silentio, quod faciunt qui initiantur in mysteriis, Jam illico pecunia numeratur, unde artifex mercaretur ollas, vitra, carbones, reliqua- que, quæ pertinent ad instruendam officinam. Ibi noster alcumista decoquit eam pecuni- am suavitè in scorta, aleam et computationes.

A. Hoc nimirum est
vertere species rerum.

B. Balbino urgen-
te, ut aggredieretur
rem, An non tenes,

for two Years; *provided* you can trust to your Art. *That I may bring the Mat- ter into few Words: It was agreed betwixt them, that they should attempt the Matter privately in the House of Balbinus, upon this Condition, that he should give his Labour, Balbinus the Charge, and the Gain should be divid- ed equally and fairly, tho' the modest Cheat offered of his own accord to Balbi- nus the whole Gain that should accrue. They swore on both Sides to Silence, which they do who are in- itiated in Mysteries. Now presently Money is paid, wherewith the Artist should buy Pots, Glasses, Fuel, and other Things, which are proper for fur- nishing the Forge. There our Alcumist spends that Money sweetly in Whores, Dice, and Drinking.*

This indeed is to change
the Species of Things.

Balbinus urging him,
that he should set about the
Business, Do you not under-

inquit illud, Qui cœpit bene, habet dimidium facti? Est magnum præparare materiam bene. Tandem fornax cœpit adornari. Hic rursus erat opus novo auro, veluti illecebra auri venturi: siquidem ut piscis non capitur absque esca, sic aurum non provenit alcumistis, nisi pars auri admisceatur. Interea Balbinus erat totus in supputationibus. Nam subducebat, si uncia pareret quindecim, quantum lucri esset redditurum ex his mille unciis: nam decreverat insumere tantum. Cum alcumista decoxisset hanc pecuniam quoque, jamque simulasset multum operæ circa folles et carbones, unum mensem atque alterum, Balbino rogante ecquid res procederet; primum obmutuit, tandem respondit urgenti, sicut præclaræ res solent, quæ habent semper cifficiles aditus. Cau-

stand says he, that, He that hath begun well, has done half his Work? It is a Great Thing to prepare your Materials well. At length the Furnace begun to be prepared. Here again there was Need of new Gold, as it were a Wheedle to the Gold that was to come. For as a Fish is not taken without a Bait, so Gold comes not to the Alcumists, unless a Parcel of Gold is mixed. In the mean Time Balbinus was all upon Calculations. For he reckoned, if one Ounce would produce fifteen, how much Profit would accrue from two thousand Ounces, for he had determined to lay out so much. When the Alcumist had spent this Money too, and now had pretended to Abundance of Pains about the Bellows and Fuel, one Month and another, Balbinus asking if the Business advanced any Thing; at first he was silent, at length he answered him, being urgent with him, as great Things use to do, which have always difficult Beginnings. He pretended there was a Mistake made
sabatur

fabatur erratum in emendis carbonibus : nam emerat quernos cum esset opus abieg-nis aut columnis. Ibi centum aureos perierant. Nec redierunt ad aleam eo segnius. Nova pecunia data, carbones mutantur ; jamque res cœpta est majore studio quam antea : quemadmodum in bello, milites si quid accidit secus quam vellent, sarcunt virtute. Cum officina serbuiisset jam aliquot menses, et aureus factus expectaretur, at ne mica quidem auri esset in vas-sis, (nam jam alcumistica decoxerat et om-ne illud) alia causa-tio inventa est, nimirum, vitra quibus usus fuerat, non fuisse temperata sicut oportuit. Etenim ut Mercurius non fit ex quovis ligno, ita aurum non conficitur quibussibet vitris. Quo plus erat impensum, hoc minus libebat desistere.

in buying the Charcoal: For he had bought Oak, whereas he had Occasion for Fir or Hazel. There a hundred Crowns were gone. Nor did they return to the Game for that the more backwardly. New Money being given, Charcoal is changed; and now the Thing was begun with greater Eagerness than before: As in War, Soldiers if any Thing happens otherwise than they could wish, mend it by their Courage. When the Forge had been heated now some Months, and a golden Product was expected, and not a Bit truly of Gold was in the Vessels, (for now the Alcumist had spent also all that) another Pretence was found out, to wit, that the Glasses which he had used, had not been tempered as they ought. For as a Mercury is not made out of any Wood, so Gold is not made with any Glasses. By how much the more was laid out, by so much the less had he a Mind to desist.

A. Sic aleatores folent; quasi non fit multo satis perdere hoc quam totum.

So Gamesters use to do; as tho' it were not much better to lose that than all.

B. Sic est. Alcumista dejerabat nunquam inpositum fuisse sibi sic. Nunc errore deprehenso cetera fore tutiora, et sese farturum hoc dispendii magno cum scenore Vitris mutatis, officina insaurata est tertio. Alcumista admonebat rem successuram felicius, si mitteret aliquot aureos dono virginis matri, quæ collitur, ut scis, Paxaliis, nam artem esse sacram neque rem geri prospere, absque favore numinum. Id consilium vehementer placuit Balbino pio homini, ut qui prætermitteret nullum diem quin perageret divinam rem. Alcumista suscepit religiosam professionem, nimirum, in proximum oppidum, atque ibi decoxit pecuniam in ganeis. Rewersus domum nunciat sibi

So it is. The Alcumist swore that he was never imposed on so. Now the Mistake being discovered, the rest would be safer, and that he would make up this Loss with great Advantage. The Glasses being changed, the Forge was furnished a third Time. The Alcumist put him in Mind, that the Thing would succeed more happily, if he sent some Crowns as a Present to the Virgin Mother, who is worshipped, as you know at Paxalia, for the Art was sacred, nor would the Thing be managed successfully without the Favour of the Saints. That Advice mightily pleased Balbinus a pious Man, as who omitted no Day, but he performed Divine Service. The Alcumist undertook the religious Journey, to wit, into the next Town, and there he spent the Money in Taverns. Being returned Home, he tells him, that esse.

esse summum spem, negotium successurum ex sententia, adeo divinam visam annuere suis votis. Ubi sudatum esset jam multo tempore, ac nemica quidem auri nasceretur usquam, respondit Balbino expostulanti, nihil tale unquam accidisse sibi in vita, experto artem toties, nec posse conjectare satis quid esset causa. Quum divinatum esset diu, tandem illud venit in mentem Balbino num pratermisisset quo die audire sacrum, aut dicere horarias preces, quas vocant. Nam nihil succedere his omissis. Ibi impostor inquit, Me miserum! id admissum est per oblivionem semel atque iterum, et nuper surgens a prolixo convivio, oblitus sum dicere salutationem virginis Tum Balbinus inquit, Non mirum, si tanta res non succedit. Artifex recipit, pro duobus sacris pratermissis, auditurum

he had the greatest Hopes that the Business would succeed to their Mind, so the Saint seemed to agree to his Prayers. When he had sweat now a long Time, and not a Bit indeed of Gold was produced any where, he answered Balbinus expostulating, that no such Thing had ever happened to him in his Life, having tried his Art so often; nor could he guess well what was the Reason. When they had guessed a long Time, at length that came into the Mind of Balbinus, whether he had omitted any Day to hear Mass, or to say the Horary Prayers, as they call them. For nothing would succeed, these being omitted. There the Cheat says, Woe's me! that was done thro' Forgetfulness once and again: And lately rising from a long Feast, I forgot to say the Salutation of the Virgin. Then Balbinus says, No Wonder, if so great a Thing does not succeed. The Artist promises for two Masses omitted, that he would hear twelve, and for one Salutation would pay ten duode-

duodecim, et pro unica salutatione repositorium decem. Cum pecunia deficiisset prodigum Alcumistam subinde, nec causæ petendi suppeterent, tandem commentus est hanc technam; rediit domum admodum exanimatus, ac lamentabili voce, Perii, inquit, funditus, Balbine, perii, actum est de capite meo. Balbinus obstupuit, et avebat scire causam tanti mali. Aulici suboderati sunt, inquit, quodegimus; nec expecto aliud quam ut mox deducar in carcerem. Ad hanc vocem Balbinus expalluit serio. Nam scis apud nos esse capitale, si quis exerceat alcumisticam absque permissu principis. Ille pergit, Non metuo mortem, inquit, utinam illa contingat: metuo quiddam crudelius. Inquit roganti quid esset, Rapiar aliquo in turrim; illic cogar per omnem vitam laborare illis

When Money failed the prodigal Alcumist now and then, and no Pretences for asking occurred, at length he invented this Trick: He returned Home very much frightened; and with a lamentable Voice, I am undone, says he, utterly, Balbinus, I am undone, there is an End of my Life. Balbinus was amazed, and desired to know the Cause of so great a Calamity. The Courtiers have smelt out, says he, what we have done; nor do I expect any Thing else than that by and by I shall be carried to Prison. At this Saying, Balbinus was pale in good earnest. For you know with us it is capital, if any one exercises the Alcumistick Art without the Permission of the Prince. He goes on, I do not fear Death, saith he, I wish that may befall me: I fear something more cruel. He says to him, asking what it was, I shall be carried some whither into a Tower; there I shall be forced for all my Life to work for those for whom I have no Mind. Is there any Death which

quibus non libet. *An*
est ulla mors, quæ non
debeat esse potior quam
talis vita? Ibi res
ventilata est consulta-
tione. Balbinus quo-
niam callebat artem
 rhetoricam, pulsavit
 omnes status si qua
 periculum posset vita-
 ri. Non potes infici-
 ari crimen? inquit.
 Nequaquam, ait ille
 Res sparsa est interre-
 gos satellites: et ha-
 bent argumenta, quæ
 non possunt dilui.
 Nec poterat factum
 quidem defendi ob
 manifestam legem.
 Cum multis adductis
 in medium, videre-
 tur nihil firmi præ-
 fidii, tandem alcu-
 mista, cui erat jam
 opus præsentis pecunia,
 inquit, Nos, Balbine,
 agimus lentis consiliis;
 atqui res possit præ-
 sentis remedium. Ar-
 bitror adfuturos jam,
 qui abripiant me in
 malam rem. Denique
 cum nihil occurreret
 Balbino, tandem al-
 cumistica inquit, Nec
 quidquam occurrit
 mihi, nec video quid-

ought not to be more valua-
 ble than such a Life?
 There the Matter was exa-
 mined in Consultation.
 Balbinus, because he under-
 stood the Art of Rhetorick,
 run over all his Topicks,
 if any way the Danger
 could be avoided. Can-
 not you deny the Crime?
 say he. By no means.
 says he. The Thing is
 spread amongst the King's
 Guards; and they have
 Proofs which cannot be
 confuted. Nor could the
 Fact indeed be defended,
 because of a plain Law.
 When after many Things
 produced betwixt them,
 there appeared nothing of
 good Security, at length
 the Alcumist, who had
 now Need of present Mo-
 ney, says, We, Balbinus,
 act by slow Counsels; but
 the Thing requires a present
 Remedy. I suppose they
 will be here presently, that
 will hurry me into an
 evil Condition. Lastly,
 when nothing occurred to
 Balbinus, at length the
 Alcumist says, Nor does
 any thing occur to me,
 nor do I see any thing left,
 unless that I die bravely,
 unless perhaps this please
 quam

quam *superesse*, nisi ut peream fortiter: nisi forte hoc placet, quod unum superest utile magis quam honestum nisi quod necessitas est durum telum. Scis inquit, hoc genus hominum esse avidum pecuniæ; eoque posse corrumpi facilius ut si- leant: quamvis sit du- rum dare illis furci- tis quod profundant, tamen ut res nunc sunt video nihil melius. Idem visum est Balbi- no, ac numeravit tri- ginta aureos, quibus redimeret silentium.

A. Liberalitas Bal- bini est mira.

B. Imo citius ex- tudisses dentem ab eo quam nummum in ho- nestâ re. Sic pro- spectum est alcumistæ, cui nihil erat periculi, nisi quod non haberet quod daret amicæ.

A. Demiror nihil esse nisi Balbino in- tantum,

you, which alone is left, useful rather than honour- able, but that Necessity is a hard Weapon. You know, quoth he, that this Sort of Men are greedy of Money; and therefore may be cor- rupted more easily to be si- lent. Although it be a hard Case to give to those Rascals to spend, yet as Matters now are, I see nothing bet- ter. The same Thing seemed good to Balbinus, and he counted out thirty Pieces of Gold, whereby he might pur- chase Silence.

The Liberality of Bal- binus is wonderful.

Nay, you would sooner have got a Tooth from him than a Piece of Money in an honest Matter. Thus Pro- vision was made for the Al- cumist, who was in no Dan- ger, but that he had not to give to his Miss.

I wonder Balbinus should have no Sense to such a De- gree.

B. Heic

B. *Heic tantum caret naso, nasutissimus in cæteris. Rursum fornax instruitur nova pecunia, sed precativuncula præmissa ad virginem matrem, ut faveret cœptis. Jam totus annus exierat dum illo causante nunc hoc, nunc illud, luditur opera, et impensa perit. Interim extitit quidam ridiculus casus.*

Here only he wants Sense, being sensible enough in other Things. Again the Furnace is fitted up with new Money, but with a Prayer put up first to the Virgin Mother, that she would favour their Undertakings. Now a whole Year was gone, whilst he pretending now this, then that, his Labour is lost, and the Expence thrown away. In the mean time there happened a certain comical Adventure.

A. Quisnam ?

What ?

B. *Alcumista habuit furtivam consuetudinem cum uxore cujusdam aulici ; maritus, concepta suspicione, cœpit observare hominem. Tandem cum nunciatum esset illi, sacrificum esse in cubiculo, rediit domum præter expectationem, pullat ostium.*

The Alcumist had a private Commerce with the Wife of a certain Courtier ; the Husband having conceived a Suspicion, began to watch the Fellow. At last when it was told him, that the Priest was in the Bed-chamber, he returned Home contrary to their Expectation, knocks at the Door.

A. Quid facturus homini ?

What was he for doing with the Fellow ?

B. Quid ! nihil suave, aut occisurus erat, aut exsecturus,

What ! nothing pleasant, either he would have killed him, or have gelded him.

Ubi

Ubi maritus instans minitaretur se effracturum ostium vi ni uxor aperiret, trepidatum est magnopere, et aliquod præsens circumspicitur. Nec erat aliud, quam quod res ipsa dabat. Abiecit tunicam, ac deiecit sese per fenestram angustam, non sine periculo, nec sine vulnere, ac fugit. Scis tales fabulas spargi illico; itaque permanavit et ad Balbinum; atque artifex divinaret id fore.

A. Heic itaque tenetur medius.

B. Imo elapsus est hinc felicius quam e cubiculo. Audi tecum hominis. Balbinus nihil expostulabat, sed nubilo vultu indicabat se non ignorare quod ferebatur vulgo. Ille noverat Balbinum esse pium virum, pene dixerim superstitiosum in nonnullis; et qui sunt tales, facile condonant

When the Husband being very earnest, threatened that he would break the Door by Force, unless the Wife opened it, they trembled mightily, and some present Contrivance is considered of. Nor was there any other than what the Thing itself offered. He stript off his Waistcoat, and threw himself thro' a narrow Window, nor without Danger, nor without a Wound, and fled. You know that such Stories are spread presently; therefore it came also to Balbinus, and the Artist had guessed that would be.

Here therefore he is held by the Middle.

Nay he slipped hence more luckily than out of the Bedchamber. Hear the Trick of the Fellow. Balbinus did not expostulate at all, but by his cloudy Countenance shewed that he was not ignorant of what was reported commonly. He knew Balbinus was a pious Man, I may almost say superstitious in some Things and they who are such,

sup-

Applici in peccato quamvis magno. Itaq; injicit mentionem de successu negotii data opera, queritans non succederet ut solet, aut vellet: addebat se vehementer mirari quid esset causa. Ibi Balbinus commotus per occasionem, qui videbatur alioquid estinasse silentium, et erat qui commoveretur facile, Non est obscurum, inquit, quod obstat, peccata obstant quo minus succedat, quod convenit tractari pure a puris. Ad hanc vocem artifex procubuit in genua, subinde tundens pectus, lachrymabili vultu ac voce inquit, Dixisti verissimum, Balbine; peccata, inquam, obstant, sed mea peccata, non tua: nam non pudebit me confiteri meam turpitudinem apud te, velut apud sanctissimum sacerdotem. Infirmitas carnis vicerat me. Satanaspertraxerat me in suos laqueos, et O me miserum! e sacrificio

easily forgive one that begs Pardon in a Fault never so great. Wherefore he makes mention of the Success of the Business on Purpose; complaining that it did not succeed as it used, or he wished: He added that he very much wondered what was the Reason There Balbinus being moved upon the Occasion, who seemed otherwise to have intended Silence, and he was one who was moved easily. It is not obscure, quoth he, what hinders, Sins hinder it from succeeding, which it is fit should be handled purely by the Pure. At this Saying the Artist fell upon his knees, now and then smiting his Breast, with a lamentable Countenance and Voice, says, You have said very true, Balbinus, Sins, I say, hinder, but my Sins, not yours: For I shall not be ashamed to confess my Filthynefs to you, as to a most holy Priest. The Weakness of the Flesh had conquered me. Satan had drawn me into his Snares, and O woe's me! of a Priest I am become a Cuckold maker. Yet this Present which we sent to the Virgin Mother was not
H factus

factus sum adulter. Tamen hoc munus, quod misimus virgini matri non periit omnino. Perieram certo exitio, ni illa succurrisset. Jam maritus effringebat fores, fenestra erat arctior quam ut possem elabi: in tam presentaneo periculo, venit in mentem sanctissimæ virginis; procidi in genua obtestatus sum, si munus fuisse gratum, ut opitularetur. Nec mora, repeto fenestram, (nam sic necessitas urgebat) et reperi amplam satis ad effugium.

lost altogether. I had perished by certain Destruction, unless she had succoured me. Now the Husband was breaking the Door; the Window was straighter than that I could get out. In so imminent a Danger, I bethought me of the most holy Virgin; I fell upon my Knees, I besought her, if the Present was acceptable, that she would help me. Without Delay, I go again to the Window, (for so Necessity obliged me) and I found it large enough for an Escape.

A. Credidit Balbinus ista?

Did Balbinus believe those Things?

B. Credidit! imo ignovit etiam, et admonuit religiose, ne præberet se ingratum beatissimæ virgini. Rursus pecunia numerata est danti fidem se rem pure posthac.

Believe! nay, he forgave him too, and advised him religiously, that he should not shew himself ungrateful to the most blessed Virgin. Again Money was paid him giving his Promise that he would manage this holy Affair purely for the future.

A. Quis sine tandem?

What was the Upshot at last?

B. Fabula

B. Fabula est perlonga; sed ego absolvam paucis. Cum lusisset hominem diu ejusmodi commentis, et extorsisset non medio-crem vim pecuniæ ab eo, tandem venit qui noverat, nebulo-nem a puero. Is fa-cile divinans illum agere idem apud Bal-binum, quod agerat nusquam non, aggre-ditur eum clam; ex-ponit qualem artifi-cem foverat suæ do-mi; monet ut ableget hominem quam pri-mum, ni mallet ipsum fugere aliquando com-pitatis scriniis.

The Story is very long; but I finish it in a few Words. After he had played upon the Man a long Time with such Inventions, and had got no small Quantity of Money from him, at length there came one who had known the Knave from a Child. He easily guessing that he was doing the same Thing with Balbinus, which he had been doing every where else, goes to him privately, tells him what an Artist he maintained in his House; he advises him to dismiss the Man as soon as may be, unless he had rather have him run away some time after he had robbed his Chests.

A. Quid Balbinus hic? videlicet, curavit hominum conjiciendum in carcerem

What did Balbinus here? to wit, he took care the Fellow was thrown into the Gaol.

B. In carcerem! imo, numeravit via-ticum, obsecrans per omnia sacra, ne effu-diret quod accidisset: Et sapuit mea sententia quidem, qui maluerit hoc, quam esse fabula conviviorum, et fori, deinde venire in pe-

Into the Gaol! Nay, he paid him Money for his Journey, beseeching him by all that was sacred, that he would not blab, what had happened; and he was wise in my Opinion truly, who chose this rather than be the Story of Feasts, and the Market, and then come

riculum confiscationis. Nam erat nihil periculi impostori, tenebat tantum artis, quantum quivis asinus, et impostura in hoc genere est favorabilis. Quod si intentasset crimen furti, unctio reddebat eum tutum a suspendio; neque quisquam alit lubens talem in carcere gratis.

in Danger of Confiscation. For there was no Danger of the Cheat, he understood as much of the Art as any Ass, and Cheating in this Kind is favoured. But if he had laid against him the Crime of Felony, his Unction rendered him secure from hanging: nor would any one maintain willingly such a Fellow in the Gaol for nothing.

A. Miseresceret me Balbini, nisi ipse gauderet deludi.

I should pity Balbinus, unless he loved to be deluded.

B. Nunc properandum est, in aulam; alias referam multo stultiora etiam his.

Now I must hasten to Court; some other Time I will tell you much more foolish Things even than these.

A. Cum vocabis, et audiam lubens, et pensabo fabulam fabula.

When you shall be at Leisure, I both shall hear you gladly, and requite Story with Story.



HIPPOPLANUS.

A. **I**Mmortalem De-
um! quam tor-
ve intuetur noster
Phædrus, et subinde
suspicit in cœum!
adoriar. Quid novæ
rei accidit, i'phædre?

B. Quamobrem in-
terrogas istuc, Aule?

B. Quoniam vi-
deris mihi factus
Cato e Phædro; est
tanta severitas in
vultu.

B. Non mirum,
amice, confessus sum
modo mea peccata.

A. Phy! jam de-
sino mirari, sed age
dic bona fide, confessus
es omnia?

IMmortal God! how
grave looks our Phæ-
drus, and now and then
looks up to Heaven! I will
accost him. What new Thing
has happened, Phædrus?

Why do you ask that,
Aulus?

Because you seem to me
to have become a Cato of a
Phædrus; there is so much
Severity in your Counte-
nance.

No Wonder, Friend, I
have confessed just now my
Sins.

Pugh! now I give over
wondering, but come tell me
in good Faith, have you
confessed all?

amicitiæ etiam intercedebat mihi cum homine. Narro mihi esse feriam rem, opas esse præstrenuo equuo; si unquam præbuisset se bonum virum mihi, nunc præstaret. Ille pollicetur se acturum mecum sic, ut agere cum suo charissimo fratre.

B. Fortassis impofiturus et fratri.

B. Induci in stabulum, jubet ut elegam ex omnibus equis quamcumq; vellem. Tandem unus arridebat plus cæteris. Ille probat meum judicium, degerans eum equum expertitum esse frequenter a multis: se maluisse servare eum singulari amico, quam addicere ignotis. Conventum est de pretio, pecunia numeratur præfens. Conscendo. Equus gestiebat miræ alacritate in egressu; dixisses esse feroculum, nam erat obesus, et pulchellus. Ubi equitassam jam sesqui horam, sensi plane lassum

Friendship too there was betwixt me and the Man, I tell him I have some weighty Business, had need of a very stout Horse; if ever he had shewn himself a good Man to me that now he would do it. He promises me that he would deal with me so, as he would deal with his most dear Brother.

Perhaps he would have imposed likewise upon his Brother.

He leads me into the Stable, bids me chuse out of all the Horses whichsoever I would. At length one pleased me more than the rest. He approves of my Judgment, swearing that that Horse had been desired frequently by many; that he chose rather to keep him for a particular Friend, than part with him to Strangers. We agreed about the Price, the Money is paid down presently. I mount. The Horse pranced with wonderful Alacrity in setting out; you would have said that he was mettlesome, for he was pretty fat and handsome. When I had ridden now an Hour and a half, I perceived him quite tired,

sum

B. Omnia quidem All indeed which came
quæ veniebant in into my Mind, one only
mentem, unico dun- excepted.
taxat excepto.

A. Cur reticisti Why did you conceal this
hoc unum? one

B. Quia nondum Because it could not yet
potuit displicere mihi. displease me.

A. Oportet esse It must be a sweet Sin.
suave peccatum.

B. Nescio an fit I know not whether it be
peccatum, sed si vacas, a Sin, but if you are at
audies. Leisure, you shall hear.

A. Audiam equidem I will hear it indeed wil-
lubens. lingly.

B. Scis quanta You know what Abun-
impostura sit apud dance of Cheating there is
nostros in his qui with our Countrymen
vendunt aut locant amongst those who sell or let
equos. out Horses.

A. Scio plus quam I know more than I
vellem, delusus non would, having been cheated
semel ab iis. not once only by them.

B. Iterum, incidit A Journey lately hap-
mihi, cum prolixum pened to me, both long e-
fatis, tum etiam acce- nough, and also to be ha-
lerandum. Adeo quen- stened. I go to one of them,
dam ex illis, quem whom you would have said
dixisses minime malum to be the least bad of that
ejus generis, et nonnihil Sort, and something
ami- ami-

disse tergum felicioris equi in vita, volasse potius quam ambulasse, nec sensisse lassitudinem tam longo itinere, nec factum pilo macriorem ob laborem. Cum persuaseram illi hæc esse vera, cogitabat tacitus secum illum equum esse alium, quam hactenus suspicatus esset. Itaque priusquam abirem, rogabat num mihi equus esset venalis: primo negabam, quod si iter incideret denuo, non foret facile nanascisci similem: attamen nihil esse tam charum mihi, quod non esset venale pretio largo: etiamsi quis cuperet emptum meipsum, inquam.

A. Næ tu agebas Cretensem pulchræ cum Cretensi.

B. Quid multis? Non demittit me, donec indicarem. Indicavi non paulo pluris quam emeram. Digressus ab homine, mox suborno qui ageret partem hujus fabulæ mihi, pulcher instructum et edoctum,

ther than paced, and was not sensible of Weariness in so long a Journey, nor made a Hair the leaner for his Labour. When I had persuaded him that these Things were true, he thought silently with himself, that the Horse was another Sort of one, than hitherto he had suspected him. Therefore before I went away, he asked me if my Horse was to be sold: At first I said no, because if a Journey should fall out again, it would not be easy to get the like; but that nothing was so dear to me, which was not to be sold for a large Price; although any one should desire to buy myself, say I.

Truly you acted the Cretian finely with the Cretian.

What needs many Words? He does not dismiss me 'till I set my Price. I set him at not a little more than I had bought him for. Being gone from the Man, by and by I suborn one, who should act a Part of this Play for me, well instruct-

sum, nec posse impelli quidem calcaribus. Audieram tales ali ab illis ad imposturam, quos judicares insignes e specie, cæterum impatientissimos laborii. Ego continuo mecum, captus sum; age reseram par pari, ubi rediero domum.

B. *Quod consilii ciebas heic, eques absque equo?*

A. *Id quod res dabat. Deflexi in proximum vicum; illic depositum equum apud quendam nuntium mihi, et conduci alterum; profectus sum quo destinaram, reversus sum, reddo conductitium equum; reperio meum sospitissam, ut erat, obesum et pulchre repositum; vestitus eo, redeo ad impostorem, rogo ut aliat aliquot dies in suo stabulo, donec repetiero. Pericunstatur quam commode gesserit me. Ego deiero per omnia sacra, me nunquam conscen-*

and that he could not be got on truly with the Spurr. I had heard that such were kept by them for cheating, which you would judge fine ones by their Appearance, but very unable to bear Labour. I said presently with myself, I am catched; well I will return like for like, when I return Home.

What Course did you take here, a Horseman without a Horse?

That which the Thing offered. I turned off into the next Town: There I set up my Horse with one that was known to me, and hired another; I went whither I had designed, returned, restore my hired Horse; I find my Cheat, as he was, fat and finely rested; riding upon him, I return to the Rogue: I beg of him that he would keep him some Days in his Stable, 'till I come for him again. He asks me how well he carried me. I swear by all that's sacred, that I never got upon the Back of a better Horse in my Life; that he flew rapidly

Is ingressus domum inclamat locatorum, ait sibi opus esse insigni equo, et egregie patienti laboris. Alter ostendit multos, et prædicat pessimum quemque maxime: non laudat illum solum, quem venderat mihi, quoniam existimabat vere talem, qualem prædicaveram. At alter illico rogat num et ille esset venalis. Locator primum obticescere atque prædicare alios ambitiose. Cum iste, cæteris probatis utcunque, semper ageret de illo uno, tandem locator apud se, Judicium meum de illo equo plane fefellit me. Siquidem hic pregrinus statim agnovit hunc inter omnes. Cum ille instaret, tandem inquit, Hic est venalis, sed fortasse deterreberis pretio. Pretium, inquit ille, non est magnum, si dignitas rei respondeat. Indica. Indicavit aliquanto pluris, quam indicaram

ed and taught. He entered the House, calls upon the Jockey, he says that he had need of a very good Horse, and excellently capable of enduring Labour. The other shews him many, and commends every the worst Horse most. He does not commend him alone, which he had sold to me, because he thought him truly such, as I had commended him for. But the other presently asks whether he too was to be sold. The Jockey at first was silent and commended others mightily. When he, the rest being approved of in some measure, always treated about that alone; at last the Jockey says to himself, My Judgment of that Horse plainly deceived me: Since this Stranger immediately knew him amongst them all. When he urged him, at last says he, He is to be sold, but perhaps you will be frightened with the Price. The Price, says he, is not great, if the Worth of the Thing answer. Set your Price. He set him at something more than I had set him at to him, catching also at this

ipss

ipſi, captans et hoc lucrum. Tandem convenit de pretio: ſatis magna arrha datur, nempe regalis aureus, ne qua ſuſpicio ſimulacrae emptionis incideret. Emptor jubet pabulum dari equo. At ſe rediturum mox ex abducturum. Dat etiam drachmam ſtabulario. Ego, ſimul atque cognovi pactiorem eſſe firmam, ſic ut non poſſet reſcindi, cedo ruſus ad locatorem armatus ocreis et calcaribus. Clamo anhelus, ille adeſt, rogat quid velim. Meus equus adornetur illico, inquam, nam proficiſcendum eſt e veſtigio ob maxime ſeriam rem. Atqui modo, inquit, mandabas ut aleram tuum equum aliquot dies: Verum, inquam, ſed negotium obiectum eſt præter expectationem, idque regium, quod patitur nullam dilationem. Hic ille, Eliges ex omnibus quem voles; non potes haberetuum. Rogo quam-

Gain. At length they agreed about the Prince: A good large earneſt Penny is given, to wit, a royal Crown. leſt any Suſpicion of a counterſeit Purchase ſhould happen. The Buyer orders Hay to be given to the Horſe. He ſays that he will return preſently, and take him away. He gives alſo a Six-pence to the Hoſtler. I, as ſoon as I knew the Bargain was firm, ſo that it could not be broken, returned again to the Jockey, dreſſed in my Boots and Spurs. I call out of Breath, he comes, aſks me what I would have. Let my Horſe be go- ready preſently, ſay I, for I muſt go immediately upon a very ſerious Affair. But jeſt now, quoth he, you ordered that I ſhould keep your Horſe ſome Days: True, ſay I, but Buſineſs is fallen in my Way beſides my Expectation, and that the King's which admits no Delay. Here he ſaid, you may chooſe out of all, which you will, you cannot have your own, I aſk, what for? Becauſe, ſays he, he is ſold. There pretending obrem?

hoc incommodi in aliis rebus. Sic impostum est impostori. Habet equum nullius pretii. Expectat ut qui dedit arrham, veniat numeratum pecuniam; at nemo venit nec unquam venturus est.

A. Interim nunquam expostulavit tesum ?

B. Qua fronte aut quo jure faceret id ? Convenit quidem semel atque iterum. Conquestus est de fide emptoris. Verum ego expostulavi ultro cum homine dicens illum dignum eo malo qui spoliavit me tali equo præpropere venditione. Hoc est crimen tam bene collocatum meæ sententia, ut non possim inducere animum confiteri.

A. Ego poscerem statuat mihi, si designassem aliquid tale.

B. Nescio an loqueris ex animo : tamen addis animum mihi, quo magis libeat facere suum talibus.

other Things. So I cheated the Cheater. He has a Horse of no Value. He expects that he who gave the earnest Penny, should come to pay his Money ; but no body comes, nor ever will come.

In the mean Time did he never expostulate with you ?

With what Front or with what Right could he do it ? He met me indeed once and again. He complained of the Honesty of the Buyer. But I expostulated of my own Accord with the Man, saying that he was worthy of that Misfortune, who had robbed me of such a Horse by too hasty selling of him. This is a Crime so well placed, in my Opinion that I cannot bring my Mind to confess it.

I should demand a Statue for myself, if I had contrived any such Thing.

I know not whether you speak from your heart : Yet you give Encouragement to me, that I have the more Mind to put the Trick upon such Fellows.

I

CON-

obrem? Quoniam, a great Disturbance, I say, inquit, venditus est. God forbid what you say. Ibi simulata magna This Journey being fallen perturbatione, inquam out, I would not sell that Superi prohibeant quod Horse, altho' any one would dicis. Hoc itinere ob- pay me four Times the jecto, non venderem Worth, I begin a scolding, eum equum, etiamsi I cry out that I am undone, quis numerat quadrum done. At length he too plum. Incipio rix- grew hot. What need, am, clamo me perdi- quoth he, of all this Bawling. Tandem et ille ing; You set a Price on incaluit. Quid opus, your Horse. I have sold tibus, jurgius? Indica- him, if I pay you your casti equum, ego vendi- Price, you have nothing didi, si numero preti- that you can do with me, um, habes nihil quod There are Laws in this agas mecum. Sunt City: You cannot compel leges in hoc urbe: me to produce the Horse. non potes compellere After I had bawled a long me ad exhibendum Time, either that he should equum. Cum clamaf- produce the Horse, or the sem diu, aut exhiberet Buyer; at length being equum, aut emptorem; tandem iratus mad he pays me my Price. numerat pretium. E- I had bought him for meram quindecim au- fifteen Crowns, I had va- reis. aestimaram vi- lued him at twenty-six, ginti sex, ille aestima- be had valued him at rat triginta duobus. thirty-two. He thought Cogitabat apud se; to himself, it is better to make this Advantage, præstat facere hoc lu- than to return the Horse. cri, quam reddere I go away like one grieved, equum. Abeo finis and scarce appealed with the lis dolanti, ac vix Money given me. He begs placatus pecunia data. that I would take in good part, Ille rogat ut boni con- that he would make amends sulam, se pensaturum for this Inconvenience in



CONVIVIUM FABULOSUM.

Polymythus, Gelasinus, Eutrapelus, Aftæus, Phyllythlus, Philogelos, Euglotus, Lerochares, Adoleſches.

A. **U**T *non decet bene institutam civitatem esse sine legibus ac principe, ita nec oportet convivium.*

Ge. Istuc vero perplacet, ut unus respondam nomine totius populi.

Po. Heus puer, adfer huc talos, horum suffragiis regnum decernetur cuicumque Jupiter faverit. Euge! Jupiter favit Eutrapelo. Sortes non fuere cæcæ. Magis idoneus non poterat elligi, etiamsi puncta collec-

A S it does not become a well ordered State to be without Laws and a Prince, so neither does it become a Feast to be.

That indeed pleases us very well, that I alone may answer in the Name of the whole people:

Soho Boy, bring hither the Dice, by their Votes the Kingdom shall be disposed of to whomsoever Jupiter shall favour. Well done! Jupiter has favoured Eutrapelus. The Lots were not blind. A more fit Man could not have been chosen, though the Votes

ta fuissent viritim per singulas tribus. Man by Man through every Tribe. Vulgo jugatur proverbium, non tam vandum, quam parum Latinum, novus rex, novus lex. There is commonly tossed about a Proverb, not so silly as it is bad Latin, a new King, a new Law.

Eu. Quod sit felix faustumque huic convivio. Primum edico, ne quis profecto heic præter ridiculas fabulas. Cui deerit fabulamultatordrachma. Ea pecunia insumitor in vinum. Atque extempore conficta habenter in legitimis fabulis, modo probabile et decorum servetur. Si nulli deerit fabula, quo pendunt pretium vini, quorum alter dixerit lepidissimam, alter frigidissimam fabulam. Convivatores so immunis a sumptu vini: unus suppeditat os impetum ciborum. Si quid controversiæ incidet, Gelasinus esto arbiter et iudex hujus rei. Si vos sciveritis hæc rata sunt. Qui noluerit parere legi, abito, tamen sic, ut sit

That which may be lucky and fortunate for this Feast. First I proclaim that no body produce any Thing here besides comical Stories. He that wants a Story, let him be fined Six pence. Let that Money be spent in Wine. And let Things invented extempore be reckoned amongst lawfull Stories, provided Probability and Decency be preserved. If none shall want a Story, let those two pay the Charge of the Wine, whereof the one shall tell the prettiest, the other the dullest Story. Let the Master of the Feast be free from the Charge of the Wine: Let him alone bear the Charge of the Victuals. If any Dispute happen, let Gelasinus be the Decider and Judge of that Affair. If you confirm these Things, let them be established. He that will not obey the Law,

CONVIVIUM FABULOSUM. 95

Af. At cur ple-
tantur qui auferunt
laudem?

But why are the punished
who get Praise?

Eut. Ne nimia feli-
citas provocat aliquam
Nemesis illis; si aufer-
rent et laudem et im-
munitatem simul.

Left excessive Happiness
should provoke some Ne-
mesis against them, if they
should get both Praise and
Immunity together.

Af. Per Bromium
Minos ipse nunquam
tulit æquiores legem.

By Bromius Minos him-
self never made a more rea-
sonable Law.

Phylyth. Feres nul-
lam legem de modo bi-
bendi?

Will you make no Law
concerning the Manner of
Drinking?

Eut. Re dispecta,
sequar exemplum Age-
filai regis Lacedæmo-
niorum.

The Thing being consi-
dered; I will follow the Ex-
ample of Agesilaus, King of
the Lacedemonians.

Phylyth. Quid is
fecit?

What did he?

E. Cum is quodum
tempore delectus esset
symposiarchus, arbi-
trio talorum; archi-
briclano rogante quan-
tum vini juberet ap-
poni cuique, inquit,
Si largior copia vini
parata est, dato cui-
que, quantum popos-
cerit; si malignior,

When he on a certain
Time had been chosen Go-
vernor of a Feast at the
Pleasure of the Dice, the
Master of the House asking
how much Wine he ordered
to be served up to every one;
he says, If a large Plenty
of Wine be provided;
give to every one as much
as he calls for; if a more

94 CONVIVIVM FABULOSUM!

jus fasque redire possit let him go, yet so that it may be lawful and allowable for him to return the Day after to the Club.

G. Volumus legem latam a rege esse ratam nostris suffragiis, sed unde circulus fabularum proficietur? We will that the Law made by our King be confirmed by our Votes; but whence shall the Circle of Stories proceed?

Eut. Unde ni a convivatore? From whence but from the Entertainer?

As. Jureconsulti negant esse legem quam non sit æqua. The Lawyers deny it to be a Law which is not just.

Eu. Assentior. I assent to it.

At. At tua lex æquat optimam fabulam pessime. But your Law equals the best Story to the worst.

Eut. Ubi voluptas queritur, ibi promeretur non minus laudis, qui dicit pessime quam quicquid, velut inter cantores nemo voluptati est, nisi qui cecinerit aut insigniter bene, aut in regie male. Nonne plures rideant auditu coccyge, quam lusciniæ? Heic in diocritas non habet laudem. Where Pleasure is sought, there he deserves no less Praise, who says very badly than he who says very well, as amongst Singers no Man pleases, unless he that sings either notably well, or extraordinary ill. Do not more laugh upon hearing the Cuckow, than the Nightingale? Here Indifference has no Praise.

As.

96 CONVIVIUM FABULOSUM.

*distributio omnibus ex
aque.*

*sparing divide to every one
alike.*

Phylyth. Quid sibi
voluit illi Lacon cum
diceret hæc?

What meant *that* Lace-
demonian when he said *these*
Things?

Eut. Agebat hoc ut
convivium neque esset
tumulentum, neque
rursum querulum.

He meant *this* that the
Feast should neither be
drunken, nor again quarrel-
some.

Phylyth. Qui sic?

How so?

Eut. Quia sunt qui
gaudent biberelargius,
sunt qui gaudent par-
cius. Reperiuntur et
abstemii, qualis Ro-
mulus dicitur fuisse.
Itaque si vinum da-
tur nulli nisi poscenti,
primum nemo compell-
litur ad bibendum, et
tamen desiderant ni-
hil, quibus largior
potatio est grata. Ita
fit ut nemo fit tristis
in convivio. Rursus,
si parcius copia vini
distribuitur æquis por-
tionibus in singulos,
habent satis qui bi-
bunt moderatius, ne-
quæ potest quisquam ob-
murmurare in æqua-
litate; quando qui

Because *there are some*
who love to drink plentiful-
ly, there are others who love
to drink sparingly. There
are likewise found *abste-*
mious People, such as Ro-
mulus is said to have been.
Therefore if Wine is gi-
ven to none but him that
calls for it, *first* no body
is forced to drink, and
yet they want nothing, to
whom plentiful Drinking is
agreeable. So it comes
about that no body is sad
in the Feast. Again, if a
less Quantity of Wine is
distributed in equal Shares
to each, they have e-
nough, that drink mode-
rately, nor can any one
murmur in Equality, since
he that would have drunk
haus-

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hausturus erat largius, *plentifully*, componit se ad temperantiam æquo animo. *self to Temperance with a contented Mind.* Si hoc exemplum placet, utar, nam volumus hoc esse fabulosum, non vinosum convivium. *If this Example pleases you, I will use it, for we would have this to be a fabulous, not a drunken Feast.*

Phylyth. Quid igitur bibebat Romulus? *What then drank Romulus?*

Eut. Idem quod canes bibunt. *The same that Dogs drink.*

Phylyth. An non istud indignum rege? *Is not that unworthy of a King?*

Eut. Nihil magis quam quod reges spirant aere communium canibus, nisi quod illud interest, rex non bibit eandem aquam, quam canis biberet, sed canis haurit aerem quem rex efflavit. Et vicissim rex haurit aerem quem canis efflavit. Alexander ille Magnus tulisset plus gloriæ, si bibisset cum canibus. Nam nihil pejus regi qui vigilat tot millibus hominum, quam vinolentia. Cæterum Romulum fuisse abstemium, apothegm spoken by him

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ma dictum ab illo non infestivitur declarat. Etenim cum quidam videns illum abstinere a vino dixisset, vinum futurum vile, si omnes biberent quemadmodum ille; Imo, inquit, tum arbitror fore carissimum, si omnes biberent vinum quemadmodum ego, nam bibo quantum lubet.

Ge. Utinam noster Joannes Botzamus canonicus Constantinensis adesset heic. Nam et is est non minus abstemius quam dicitur, alioqui comis et festivus conviva.

Po. Age, si potestis, non dicam, forbere et flare simul, quod Plautus ait esse difficile; sed edere et audire, quod est persacile; auspicabor munus fabulandi bonis avibus. Si fabula erit parum lepida, scitote Batavam esse. Opinor nomen Macchi auditum aliquot vestrum.

Ge. Non est ita diu quod periit.

not unwittily declares. For when one seeing him abstain from Wine, had said, that Wine would be cheap, if all should drink as he; Nay, says he, then I think it would be very dear, if all should drink Wine as I do, for I drink as much as I have a Mind.

I wish our John Botzem, Canon of Constance, was here. For he too is no less abstemious than he is said to be; otherwise a courteous and pleasant Companion.

Come, if you can, I will not say, sup and blow at the same time, which Plautus says is difficult, but eat and hear, which is very easy; I will begin the Business of telling Stories with good Luck. If the Story be not a pretty one, know it is a Dutch one. I suppose the Name of Maccus has been heard by some of you.

Po. Cum

Po. Cum is venisset in civitatem quæ dicitur Leydis, ac novus hospes vellet innotescere quopiam joco, (nam is erat homini mos) ingressus est officinam calcearii, salutat. Ille cupiens extrudere suas merces, rogat nunquid vellet. Maccus conjiciente oculis in ocreas penfiles ibi, calcearius rogat numvellet ocreas. Maccus annuente, quærit aptas tibiis illius, protulit inventas alacriter, et ut solent, inducit illi. Ubi Maccus jam esset elegantur ocreatus, Quam belle, inquit, par calceorum duplicatis soleis congrueret his ocreis. Rogantus an vellet et calceos, annuit. Reperti sunt et additi pedibus. Maccus laudabat ocreas, laudabat calceos. Calcearius gaudens tacite succinebat illi laudanti, sperans æquius pretium, posteaquam merx placeret emptori tantopere. Et jam nonnulla familiaritas erat con-

When he was come into a City which is called Leyden, and being a new Guest, had a Mind to become known by some Jest, (for that was the Man's Way) he entered the Shop of a Shoemaker, salutes him. He desiring to put off his Ware, asks if he would have any Thing. Maccus casting his Eyes upon Leather Stockings that hung there, the Shoemaker asks him if he would have Leather Stockings. Maccus agreeing to it, he seeks some fit for his Legs, he produced them when found chearfully, and, as they use to do, draws them on for him. When Maccus now was handsomely fitted with Leather Stockings, How well, quoth he, would a Pair of Shoes with double Soles agree with these Leather Stockings. Being asked whether he would have Shoes too, he agrees to it. They were found, and put upon his Feet. Maccus commended the Stockings, commended the Shoes. The Shoemaker rejoicing silently, agreed with him commending them, hoping for a better Price, tracta-

tracta. *Heic Maccus inquit, Dic mihi bona fide nunquamne usu venit tibi, ut quem armasses sic ocreis et calceis ad cursum, quem admodum nunc armasti me, abierat non numerato pretio? Nunquam, ait ille. Atque si forte, inquit, veniat usu, quid tu faceres tum? Consequeretur, inquit calcearius. Tum Maccus inquit, Dicis ista serio an joco? Plane loquor serio, inquit alter, et facerem serio. Experiar, ait Maccus; en præcurro pro calceis, tu sequere cursu; simulq; cum dicto coniecit se in pedes. Calcearius consecutus est e vestigio quantum poterat, clamitans, Tenete furem, tenete furem. Cum cives profuissent ex ædibus undique ad hanc vocem, Maccus cohibuit illos hoc commento, ne quis injiceret manum. Inquit ridens ac placido vultu, Ne quis remoretur nostrum cursum; ceterum*

seeing the Ware pleased the Buyer so much. And now some Familiarity was contracted. Here Maccus says, Tell me in good Faith, did it never happen to you, that one whom you had furnished thus with Leather Stockings and Shoes for a Race, as now you have furnished me, went off without paying the Price? Never, says he. But if by Chance, says he, it should happen, what would you do then? I would follow him, says the Shoemaker. Then Maccus says, Do you say that in Earnest, or in Jest? Truly I speak in Earnest, says the other, and would do in Earnest. I will try, says Maccus; so I run before for the Shoes, do you follow running; and together with this Saying, he threw himself upon his Feet. The Shoemaker followed him forthwith, as fast as he could, bawling, Stop the Thief, stop the Thief. When the Citizens ran out of their Houses on all Sides at this Cry, Maccus hindered them by this Contrivance, that nobody should lay Hands on him. He says, smiling and with a pleasant Countenance, let nobody stop our
tamen

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tamen est de cupa cerevisiæ. Itaque jam omnes præbebant se spectatores certaminis: Nam suspicabantur calcearium fingere eum clamorem dolo, ut hac occasione anteverteret. Tandem calcearius victus cursu rediit domum sudans et anhelus. Maccus tulit bra-
beum.

running; the Race is for a Tankard of Ale. Wherefore now all became Spectators of the Race; for they suspected that the Shoemaker pretended that Cry out of Roguery, that by that Means he might get before him. At last the Shoemaker being beat in the Race, returned Home sweating and out of Breath. Maccus got the Prize.

Ge. Iste Maccus quidem effugit calcearium, at non effugit furem.

That Maccus indeed escaped the Shoemaker, but he did not escape the Thief.

Po. Quamobrem?

What for?

Ge. Quia ferebat furem secum.

Because he carried the Thief with him.

Po. Forte pecunia non erat ad manum, quam postea resolvit.

Perhaps Money was not at hand, which afterwards he paid.

Ge. Verum erat actio furti.

But there was an Action of Theft.

Po. Ea quidem intentata est post, sed jam Maccus innotuerat aliquot magistratibus.

That indeed was brought afterwards, but now Maccus was become acquainted with some Magistrates.

Ge. Quid attulit Maccus?

What did Maccus plead?

Po. Quid

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Po. Quid attulit, rogas, in casu tam vincibili? *A*ctor magis periclitatus est quam reus.

What did he plead, do you ask, in a Cause so easy to be carried? *The Prosecutor* was more in Danger than the Person indicted.

Ge. Qui sic?

How so?

Po. Quia gravabat illum *actio*ne calumniæ, et intendebat *Rhemiam* legem, quæ dicitur, ut quin intenderet crimen quod non possit probare, ferat pœnam quam reus laturus erat, si fuisset convictus. Negabat se contrectasse alienam rem invito domino, sed deferente ultro, nec ullam mentionem pretii intercessisse; se provocasse calcearium ad certamen cursus: illum accepisse conditionem, nec habere quod queratur, cum esset superatus cursu.

Because he loaded him with an *Action* of Slander, and urged the *Rhemian Law*, which orders, that he who brings a Charge which he cannot prove, shall suffer the Punishment which the Person indicted should have suffered, if he had been convicted. He denied that he meddled with the other's *Ware* against the Will of the Owner, but on his giving it of his own accord, and that no Mention of Price had passed betwixt them; that he had challenged the Shoemaker to the running of a Race; that he had accepted the Proposal, and had nothing that he could complain of seeing he was beat in a Race.

Ge. Hæc actio non multum abest ab umbra asini. Quid tandem?

This *Action* is not much short of the Shadow of the *Ass*. What came of it at last?

Po. Ubi

P. Ubi risum est satis, quidam e iudicibus vocavit Maccum ad cœnam, et numeravit calceario pretium. Quidam simile accidit Daven-triæ me puero. Erat illud tempus, quo piscatores regnant, lanii frigent. Quidam astabat ad fenestram fructuariæ, vehementer obesæ sœminæ, oculis intentis in ea quæ posita erant venum. Illa invitabat hominem ex more si quid vellet. Et cum videret intentum fici, Vis ficos? ait, sunt perquam elegantes. Cum ille annuisset, rogat quot libras vellet. Vis, inquit, quinque libras? Annuenti effudit tantum ficatorum in gremium. Dum illa reponit lances, ille subducit se, non cursu, sed placide. Ubi prodisset acceptura pecuniam, vidit emptorem abire: Insequitur majore voce quam cursu. Ille dissimulans, pergit quo cœperat ire.

When they had laughed sufficiently, one of the Judges invited Maccus to Supper, and paid the Shoemaker his Price. Something like this happened at Daven-try, when I was a Boy. It was that Time, when the Fishermen reign, the Butchers starve. A certain fellow stood at the Window of a Fruit-seller, a very fat Woman, with his Eyes intent upon those Things which were exposed to Sale. She invited the Man according to Custom, if he would have any Thing. And when she saw him intent upon the Fig, Will you have any Figs? says she, they are very fine ones. When he agreed on it, she asks him how many Pounds he would have. Will you have, says she, five Pounds? On his agreeing to it, she poured so many Figs into his Bosom. Whilst she lays by the Scales, he withdraws, not running, but easily. When she came out to receive her Money, she saw her Chapman was going off: She follows with a greater Noise than Pace. He taking no Notice, goes on whither he had begun to go. At last many

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Tandem multis concurrentibus ad vocem foeminae, resistit. Ibi causa agitur in corona populi: risus exoritur; emptor negabat se emisse sed accepisse quod fuisset delatum ultro; si vellet experiri coram iudicibus, se comperiturum.

People coming together at the Clamour of the Woman, he stood. There the Cause is tried in a Ring of the People. A Laughter is set up; the Chapman denied that he bought them, but that he received what had been given on her own Accord; if she would try it before the Justices, he would appear.

Ge. Age, narra bofabulam non admodum dissimilem tuae, nec fortasse inferiorem, nisi quid haec non habeat auctorem perinde celebrem atque est Maccus. Pythagoras dividebat totum mercatum in tria hominum genera, quorum alii prodissent ut venderent, alii ut emerent: aiebat hoc utrumque genus esse sollicitum, ac proinde non felix, alios non venire in forum ob aliud, quam ut spectent quid proferatur illic, aut quid agatur: hos solos esse felices, quod vacui curis, fruerentur gratuita voluptate. Atque ad hunc modum

Well, I will tell a Story not much unlike your's, nor perhaps inferior, but that this hath not an Author so famous as Maccus is. Pythagoras divided the whole Market into three Kinds of Men, whereof some go that they may sell, others to buy: He said that both these Kinds were concerned, and therefore not happy: That others did not come into the Market for any Thing else than that they may see what is produced there, or what is done: That these alone were happy, because being free from Cares, they enjoyed a gratuitous Pleasure. And after this Manner he said a Philosopher was in the World, as they were in the Market But in our Markets, a fourth

dicebat

dicebat philosophum versari in hoc mundo quemadmodum illi versarentur in mercatu. Verum in nostris emporiis quartum genus hominum solet obambulare, qui nec emunt nec vendunt, nec contemplantur otiose, sed observant solliciti si possint involare quid. Atque quidam reperiuntur mire dextri in hoc genere; dicas natos Mercurio favente Convivator dedit fabulam cum coronide ego dabo, cum proæmio. Nunc accipite quod nuper accidit Antwerpia. Quidam sacrificus receperat illic mediocrem summam pecuniæ, sed argentiæ. Quidam impollitor animadverterat id. Adiit sacrificum, qui gestabat crumenam turgidam nummis in zona; salutat civiliter, narrat sibi datum negotium a suis, ut mercaretur novum sacrum pallium paracho sui vicini, quæ est summa vestis sacerdoti peragenti divinam rem. Rogat ut commodaret sibi tan-

Kind of Men uses to walk about, who neither buy nor sell, nor look about them idly, but watch carefully if they can sharp any thing. And some are found wonderfully dextrous in this Kind; you would say that they were born under the favour of Mercury. The Master of the Feast has given a Story with a Conclusion. I will give you one with a Preface. Now hear what lately happened at Antwerp. A certain Priest had received there a moderate Sum of Money, but in Silver. A certain Cheat had observed it. He went to the Priest, who carried the Purse stuffed with Money in his Belt; he salutes him civilly; he tells him that he was employed by his Neighbours to buy a new Surplice for the Parson of their Town, which is the upper Garment of the Priest performing Divine Service. He asks him that he would lend him a little of his Help, that he would go with him to those who sell such Gowns; that he might take it bigger or less by the

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tillum operæ, ut iret tecum ad eos, qui vendunt ejusmodi pallia; quo sumeret majus aut minus ex modo illius corporis, nam ipsius staturam videri sibi congruere vehementur cum magnitudine parochi. Cum hoc videretur leve officium, sacrificus facile pollicitus est. Adeunt ædes ejusdam. Pallium prolatum est. Sacrificus induit. Venditor affirmat miri congruere, cum impostor contemplatus esset sacrificum nunc a fronte, nunc a tergo, causatus est brevius a fronte quam esset par. Ibi venditor, ne contractus non procederet, negat id esse vitium pallii, sed turgidam crumenam efficere, ut brevitatem offenderet ea parte. Quid multa? Sacrificus deponit crumenam. Contemplantur denuo. Ibi impostor, sacrifico averso, arripit crumenam, ac conjicit se in pedes. Sacerdos insequitur, cursu ut erat pallia-

Measure of his Body, for his Stature seemed to him to agree mightily with the Bigness of the Parson. And as this seemed a slight Service, the Priest easily promised. They go to a House of a certain Man. The Garment was produced. The Priest puts it on. The Seller affirms that it fitted wonderfully. When the Cheat had viewed the Priest one while before, another behind, he pretended that it was shorter before than was fit. There the Seller, lest the Bargain should not go forward, denies that to be the Fault of the Garment, but that the full Purse was the Occasion, that the Shortness offended on that Side. What needs many Words? The Priest lays down the Purse. They view him again. There the Cheat, the Priest being turned from him, whips up the Purse, and throws himself upon his Feet. The Priest follows him running as he was with the Surplice on, and the Seller the Priest. The Parson cries out, Stop
tus,

tus, et venditor sacrificum. Sacrificus clamat tenete furem, venditor clamat tenete sacrificum, impostor clamat cohibete fuerentem sacrificum; et creditum est, cum viderent eum currere sic ornatum in publico; itaque dum alter est in mora alteri, impostor effugit.

the Thief; the Seller cries out stop the Parson, the Cheat cries out stop the mad Priest; and it was believed, when they saw him run so dressed in the Streets; wherefore whilst one is a Hindrance to the other, the Cheat got away.

Eu. Dignus qui pereat non simplici suspendio.

Worthy to perish not by a single Hanging.

Ge. Nisi jam pendet.

Unless he be hanged already.

Eu. Utinam non solus, sed una cum illo, qui favent talibus portentis in perniciem reipublicæ.

I wish not he alone, but together with him they who favour such Monsters to the Ruin of the Commonwealth.

Ge. Non favent gratis. Est catena, quæ demissa in terras pertinet ad Jovem.

They do not favour them for nothing. There is a Chain, which being let down upon the Earth reaches to Jupiter.

Eu. Redeundem ad fabulas.

We must return to our Stories.

As. Ordo redit ad te, si fas est cogere regem in ordinem.

The Turn is come to you, if it be lawful to force a King to Order.

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Eu. Non cogar,
imo veniam volens in
ordinem, alioqui essem
tyrannus, non rex, si
recusem leges quas
prescribo aliis.

I will not be forced, *nay*
I will come *willingly* into
Order, *otherwise* I should
be a *Tyrant*, not a *King*, if
I should refuse *the Laws*
which I *prescribe* to others.

As. Veruntamen
aiunt principem esse
supra leges.

Nevertheless *they say* a
Prince *is above the Laws*

Eu. Istuc *non est*
omnino falso dictum,
si accipias principem
illum summum, quem
tum vocabant Cæsarem.
Deinde *si sic*
accipias superiorem le-
gibus, quod alii coacti
servant utcunque, il-
lum præstare multo
cumulatius suapte
sponte. Nam *quod ani-*
mus est corpori, hoc
est bonus princeps
reipublicæ. Sed *quid*
opuserat addere bonus
quam malus princeps
non est princeps;
quemadmodum impu-
rus spiritus qui inva-
sit corpus hominis,
non est animus. Sed
ad fabulam, et ar-
bitror convenire, ut
rex adferam fabulam
regiam. Ludovicus

That *is not* altogether
falsely said, if you mean
by a Prince that great
one, which then they called
Cæsar. And then *if you*
so understand superior to
the Laws, that others being
forced keep them in some
Measure, that he observes
them much more fully of
his own Accord. For *what*
the Soul is to the Body,
that is a good Prince to the
Commonwealth. But *what*
Need was there to add
good, since a bad Prince
is not a Prince; as an
impure Spirit, that has sei-
zed the Body of a Man
is not the Soul. But *to*
the Story; and I think it
is fit, that I being a King,
should bring a Story of a
King. Lewis King of
France, the Eleventh of
that Name, when Affairs
rex

rex Galliarum, undecimus ejus nominis, cum, rebus turbatis demi, pregrinaretur apud Burgundiones, occasione venationis nactus est familiaritatem cum quodam Conone, rustico homine, sed simplicis ac sinceri animi. Nam monarchiæ delectantur hominibus hoc genus. Rex diverterat frequenter ad hujus ædes ex venatu, et ut nunquam magni principes delectantur plebiis rebus, vescebatur rapis apud eum cum magna voluptate. Mox ubi Ludovicus restitutus jam potiretur rerum apud Gallos; uxor submovit Cononem, ut commensaceret regem veteris hospitii, et adferret illi aliquot insignes rapas dono. Conon tergiversatus est, se lusurum operam; principes enim non meminisse talium officiorum. Sed uxor vicit: Conon deligit aliquot insignes rapas, accingitur itineri. Ve-

being in Disorder at Home, he sojourned among the Burgundians on Occasion of Hunting, got Acquaintance with one Conon, a Country Fellow, but of an honest and sincere Mind; for Monarchs are delighted with Men of this Sort. The King turned frequently to his House after Hunting; and as sometimes great Princes are pleased with common Things, he eat Turnips with him with great Pleasure. Soon after when Lewis being restored, now enjoyed the Kingdom amongst the French; the Wife advised Conon, that he should put the King in Mind of his old Entertainment, and should carry him some fine Turnips as a Present. Conon declined it, saying that he should lose his Labour, for Princes did not remember such Services. But the Wife prevailed. Conon chooses out some fine Turnips, prepares for his Journey. But he being tempted with the Allurements of the Food, by little and little devoured them all, one only a very great one excepted. When Conon

rum.

rum ipse captus illecebra cibi, paulatim devoravit omnes, una duntaxat insigniter, magna excepta. Ubi Conon prorepisset in aulam, qua rex erat iturus, statim agnitus est a rege, et accersitus. Ille detulit munus cum magna alacritate, rex accepit cum majore alacritate, mandans cuidam e proximis, ut reponeretur diligenter inter ea quæ haberet charissima. Jubet Cononem prandre secum; a prandio egit gratias Cononi, et jussit mille coronatos numerari pro rapa illi cupienti repetere suum rus. Cum fama hujus rei, ut sit pervagata esset per omne regis famulitium, quidam ex aulicis dedit regi non in elegantem equum dono. Rex intelligens illum provocatum benignitate quam præstiterat Cononi, captare prædam, accepit munus vultu majorem in modum alacri, et

had crept into the Hall, where the King was to pass, he was presently known by the King, and sent for. He offered his Present with great Chearfulness; the King received it with greater Chearfulness, ordering one of those next him, that it should be laid up diligently amongst those Things which he counted most dear. He orders Conon to dine with him; after Dinner he gave Thanks to Conon; and ordered a thousand Crowns to be paid for his Turnip to him desiring to return to his own Country. When the Fame of this Thing, as it happens, had gone thro' all the King's Servants, one of the Courtiers gave the King no unhandsome Horse as a Present. The King understanding that he being encouraged by the Kindness which he had shewn to Conon, caught at a Prize, received the Present with a Countenance more than ordinarily chearful; and having called together his Nobles, he began to consult with them what Present he should make as a Return for so fine and so valuable a

con-

convocatis primoribus, cœpit consultare quo munere pensaret tam bellum tamque pretiosum equum. Interim qui donarat equum, concepit optimas spes animo, cogitans sic, si sic pensavit rapam donatam a rustico, quanto munificentius pensaturus est talem equum oblatum ab aulico. Cum alius responderet aliud regi consultanti veluti de magna re, et captator lactatus esset diu vana spe, tandem rex inquit, Venit mihi in mentem quod donem illi, et quopiam ex proceribus accersito, dixit in aurem, ut adferret id quod reperiret in cubiculo (simulque designat locum) obvolutam diligenter serico. Rapa adfertur Rex donat eum sua manu aulico, ut erat obvoluta, addens, equum videri sibi bene pensatum cimelio quod constitisset sibi mille coronatis. Aulicus digressus dum tollit lin-

Horse. In the mean Time he who had given the Horse, conceived rich Hopes in his Mind, thinking thus, if he made such a Return for a Turnip presented by a Country Fellow, how much more generously will he make a Return for such a Horse given him by a Courtier. When one answered one Thing, another another to the King, consulting as about a grand Affair, and this catching Fellow had been sed a long Time with vain Hopes, at last the King says, It comes into my Mind what I should give him, and one of the Nobles being called to him, he whispered in his Ear, that he should bring that which he should find in his Bed-chamber, (and at the same Time he describes the Place) wrapped up diligently in Silk. The Turnip is brought. The King gives it with his own Hand to the Courtier, as it was wrapped up, adding, that the Horse seemed to him well paid for with a precious Thing which had cost him a thousand Crowns. The Courtier going away, whilst he takes off the
teum,

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teum, reperit pro thesauro non carbones, ut aiunt, sed rapam jam subaridam. Ita ille captator captus risui fuit omnibus.

A. Jam si permit-
tis, rex, ut plebeius
loquor regalia, rele-
ram quod ex tua fa-
bula venit in men-
tem de eodem Ludo-
vico. Nam ut ansa
trahit ansam, ita fa-
bula fabulam. Cum
quidam famulus vi-
disset pediculum re-
pentem in regia veste,
flexis genibus, et ma-
nu sublata, significat
se velle præstare nescio
quid officii. Ludovi-
co præbente se, sus-
tulit pediculum, et ab-
jecit clam. Rege ro-
gante quid esset, pu-
duit fateri. Cum rex
instarat, fassus est fu-
isse pediculum. Est
lætum omen, inquit,
declarat enim me esse
hominem, quod hoc
genus vermiculorum
inest hominem pe-
culiariter, præsertim
in adolescentia, jus-
sitque quadraginta co-

*Clotb finds for a Treasure,
not Coals, as they say, but
a Turnip now dry. Thus
that catching Fellow being
caught, was a Laughing-
Stock of every Body.*

Now if you permit me,
O King, that I being a Com-
moner, should speak of Things
belonging to Kings, I will
relate what upon your
Story comes into my Mind
of the same Lewis. For as a
Link of a Chain draws a
Link, so does a Story a Sto-
ry. When a certain Servant
had seen a Louse creeping
upon the King's Coat, on his
bended Knees, and with
his Hand held up, he signi-
fies that he would perform
some Office or other. Lewis
offering himself, he took off
the Louse, and threw it
away privately. The King
asking what it was, he was
ashamed to confess. When
the King urged him, he
confessed that it was a
Louse. It is a joyful O-
men, quoth he, for it de-
clares that I am a Man, be-
cause this Kind of Vermin
does infect Man peculiarly,
especially in his Youth, and
he ordered forty Crowns to
be paid him for his Ser-
ronatos

ronatos numerari pro officio. Post aliquam multos dies, alter quidam, qui viderat tam humile officium cessisse feliciter illi, nec animadvertens plurimum interesse facias quid ex animo an arte, aggressus est regem simili gestu, ac rursus illo præbente se simulabat se tollere quiddam e regia veste, quod mox abjiceret. Cum rex urgeret tergiversantem, ut diceret quid esset, pudore mire simulato, tandem respondit esse pulicem. Rex intellecto fucio, Quid, inquit, an tu facies me canem? Jussit hominem tolli ac quadraginta plagas infligi pro quadraginta coronatis captatis.

Phylyth. Non est tutum, ut audio, ludere cum regibus facetiis; quemadmodum enim leones præbent se nonnunquam placide fricanti, iidem, ubi lubitum est, sunt leones, et collusor jacet. Ibi-

vice. After a good many Days, *some other*, who had observed that so mean a Service had fallen out luckily for him, and not minding that there is a great deal of Difference whether you do a Thing from the Heart, or by Art, accosted the King with the like Gesture, and again he offering himself, he pretended that he took something from the King's Coat, which presently he threw away. When the King urged him declining to tell what it was, Shame being wonderfully counterfeited, at length he answered that it was a Flea. The King having understood the Roguery, What, quoth he, will you make me a Dog? He ordered the Fellow to be taken away, and forty Stripes to be given him for the forty Crowns he caught at.

It is not safe, as I hear, to play with King's in Wagery; for as Lions offer themselves sometimes quietly to one that rubs them, the same, when they please, are Lions, and their Play-fellow lies dead. In like Manner Kings
do

dem reges favent. Sed adferam fabulam non dissimilem tuæ fabulæ, ne recedamus interim a Ludovico, cui erat pro delectamento fallere hiantes corvos. Acceperat dono aliunde decem millia coronatorum. Quoties autem nova pecunia obligit principibus, omnes officarii venantur, et captant aliquam partem prædæ. Id non fugiebat Ludovicum Cum igitur ea pecunia ex prompta esset in mensa, quo magis invitaret spem omnium, sic locutus est circumstantibus. Quid, an non videor vobis opulentus rex? Ubi collocabimus tantam vim pecuniæ? Est donatitia, convenit donari vicissim. Ubi nunc sunt amici, quibus debeo pro suis officiis in me? Adsint nunc priusquam hic thesaurus effluat. Ad hanc vocem per multi accurrere, nemo non sperabat aliquid sibi. Cum rex vidisset aliquem inbiantem maxi-

favour. But I will bring a Story not unlike your Story, that we may not depart in the mean Time from Lewis, to whom it was a Diversion to deceive gaping Crows. He had received as a Present from somebody ten thousand Crowns. But as often as new Money has come in to Princes, all the Officers hunt for it, and endeavour to catch some Part of the Prize. That did not escape Lewis. When therefore that Money had been drawn, out upon the Table, that he might raise the more the Hopes of all, thus he spoke to them standing about him. What, do not I seem to you a rich King? Where shall we dispose of so great a Quantity of Money? - It is given, it is fit it be given again. Where now are my Friends, to whom I am indebted for their Services to me? Let them come now, before this Treasure be gone. Upon this Saying a great many came in, every body hoped

me, et jam devorantem pecuniam oculis, conversus ad eum, inquit, Amice, quid tu narras? Ille commemorabat se aluisse regios falcones diu summa fide, nec sine gravibus impendiis. Alius adferebat aliud; quisque exaggerabat suum officium verbis, quantum poterat. Rex audiebat omnes benigne et comprobabat orationem singulorum. Hæc consultatio dilata est in longum tempus, quo torqueret omnes diutius spe metuque. Primus cancellarius assabat inter eos: nam jusserat, et hunc acciri. Is prudentior cæteris, non prædicabat sua officia, sed agebat spectatorem fabulæ. Tandem rex conversus ad hunc inquit, Quid narrat meus cancellarius? Ille solus petit nihil, nec prædicat sua officia. Ego, inquit cancellarius, accepi plus a regia be-

came in, everybody hoped for something to himself. When the King saw one gaping at it very much, and now devouring the Money with his Eyes, being turned to him, he says, Friend, what do you say? He said, that he had maintained the King's Hawks a long Time with great Faithfulness, and not without great Charges. Another alleged another Thing; every Man magnified his Office by Words as much as he could. The King heard all kindly, and approved of the Speech of every one. This Consultation was continued for a long Time, that he might torment them all the longer with Hope and Fear. The first Chancellor stood amongst them; for he had ordered him also to be called. He more prudent than the rest, did not extol his Services, but acted the Spectator of the Play. At last the King being turned to him, says, What says my Chancellor? He alone asks for nothing, nor does he extol his Services. I, says the Chancellor, have received more from the royal Bounty, than
L nignitate

nignitate, quam pro-
meruerim; nec sum
magis sollicitus de ulla
re, quam ut responde-
am regis munificentiae
in me, tantum abest
ut velim flagitare plu-
ra. Tum rex inquit,
Unus igitur omnium
non eget pecunia? Tua
benignitas, inquit al-
ter, jam praestitit ne
egerem. Ibi rex ver-
sus ad alios inquit, Næ
ego sum magnificen-
tissimus omnium re-
gum, qui habeam tam
opulentum cancellari-
um. Hic spes accensa
est magis omnibus, fu-
turum ut pecunia di-
stribueretur cæteris,
quandoquidem ille
ambiebat nihil. Ubi
rex lusisset ad hunc
modum satis diu, coegit
cancellarium, ut au-
ferret totam eam sum-
mam domum. Moxq;
versus ad cæteros jam
mæstos, Vobis erit ex-
pectanda, inquit, alia
occafio.

Phil. Fortasse vi-
debitur frigidius, quod
sum narraturus: pro-
inde deprecor suspici-
onem mali doli fu-

*I have deserved; nor am I
more concerned about any
Thing, than that I may an-
swer the royal Bounty to-
wards me, so far am I from
desiring to ask more. Then
the King says, Do you alone
therefore of all not want
Money? Your Bounty, says
the other, has already se-
cured me from wanting.
There the King being turned
to the others, says, Truly
I am the most magnificent
of all Kings, who have so
rich a Chancellor. Here
Hope was kindled more in
all, that it would come to
pass, that the Money would
be distributed to the rest,
seeing he desired nothing.
When the King had play-
ed in this Manner long e-
nough, he forced the Chan-
cellor to take all that Sum-
home. And by and by be-
ing turned to the rest now
said, You must wait, says he,
another Occasion.*

Perhaps it will appear
flat, which I am going to
tell; wherefore I bar the
Suspicion of evil Deceit, or
Roguery, that I may not
cive-

cive; ne videar am-
bisse immunitatem de
industria. Quidam a-
diit eundem Ludovi-
cum, petens ut jube-
ret munus, quod for-
te vacabat in eo pa-
go, in quo habita-
bat, transferri in ip-
sam. Rex, audita pe-
titione, respondit ex-
pedite, Efficies nihil.
Petitor etiam mox
actis gratiis regi dis-
cesset, Rex colligens
ex ipso fronte, esse
hominem non omni-
no sinistri ingenii, sus-
picansque illum non
intellexisse quod re-
spondisset, jubet eum
revocari. Redit. Tum
rex inquit, Intellexe-
ras quid responderim
tibi? Intellexi. Quid
igitur dixi? Me ef-
fecturum nihil. Cur
igitur agebas gratias?
Quoniam, inquit, est
quod agam domi: pro-
inde persecuturus e-
ram ancipitem spem
hic, meo magno in-
commodo: nunc in-
terpretor beneficium,
negasse beneficium ci-
to meque lucratum
quicquid eram perdi-

seem to have sought Immu-
nity on purpose. A certain
Man went to the same Lew-
is, desiring that he would
order an Office, which by
change was vacant in that
District, in which he li-
ved, to be conferred upon
him. The King, having
heard his Petition, answered
readily, You will do nothing.
The Petitioner likewise pre-
sently having given Thanks
to the King, departed. The
King gathering from his
very Look, that he was a
Man by no Means of dull
Parts, and suspecting that
he did not understand what
he had answered him, or-
ders him to be called back.
He returns. Then the King
says, Did you understand
what I answered you? I
did understand. When then
did I say? That I should
effect nothing. Why there-
fore did you give Thanks?
Because, says he, I have
something to do at Home,
and therefore I should have
pursued doubtful Hopes here
to my great Loss: Now I
construe it as a Kindness to
deny the Kindness quickly,
and that I have gained
whatsoever I should have
lost, if I had been sed by

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turus, si lactatus fuisset *vana spe*. Ex eo responso rex conjectans *minime segnem* hominem, ubi percunctatus esset pauca, Habebis, inquit, quod petis, quo agas mihi gratias bis; simulque versus ad officarios, Expediantur diplomata, huic, inquit, sine mora, ne hæreat heic diu suo damno.

Eu. Non deest quod referem de Ludovico, sed malo de nostro Maximiliano. Qui, ut nequaquam solitus est defodere pecuniam, ita erat clementissimus in eos qui decoxerant, modo commendaretur titulo nobilitatis. Cum vellet opitulari cuidam juveni ex hoc genere hominum, mandavit illi legationem, ut peteret centum millia florenorum a quadam civitate nescio quo titulo. Titulus autem erat talis, ut si quid impetratum esset dexteritate legati posset duci pro lucro. Le-

vain Hopes. By that Answer the King guessing him to be no dull Man, when he had asked him a few Things, You shall have, quoth he, what you desire, that you may give me Thanks twice: And at the same Time turning to the Officers, Let the Patents be made ready for him, saith he, without Delay, that he may not stay here long to his Loss.

I want not something to relate of Lewis, but I had rather tell of our Maximilian. Who, as he used not to bury his Money, so he was very merciful to those who had spent their Estate, so they were recommended by a Title of Nobility. Being desirous to help a certain young Man of this Sort of Men, he committed to him a Deputation, that he should demand a hundred thousand Florins from a certain City upon I know not what Title. But the Title was such, that if any thing was obtained by the Dexterity of the Deputy, it might be reckoned as clear Gain. The Deputy got fifty thousand, he

gatus

gatus extorsit quinquaginta millia, reddidit Cæsari triginta. Cæsar letus insperata præda dimisit hominem, inquirens nihil præterea. Interea quæsitores et rationales olfecerant plus acceptum fuisse quam exhibitum: interpellant Cæsarem, ut accerseret hominum. Accitus est, venit illico. Tum Maximilianus inquit, Audio te accepisse quinquaginta millia. Fassus est: Exhibuisti non nisi triginta. Fassus est et hoc. Reddenda est ratio, inquit. Promisit se facturum, et discessit. Rursum cum nihil esset actum, officariis interpellantibus, revocatus est. Tum Cæsar inquit, Nuper justus es reddere rationem. Memini, inquit ille, et sum in hoc. Cæsar suspicans rationem nondum esse satis subductam illi, passus est illum abire sic. Cum sic eluderet, officarii instabant vehementer, clami

returned Cæsar thirty, Cæsar being glad of this unexpected Booty, dismissed the Man, enquiring nothing further. In the mean Time the Treasurers and Auditors had smelled out, that more was received than given in, They speak to Cæsar, that he would send for the Man. He was sent for, comes presently. Then Maximilian says, I hear that you received fifty thousand. He confessed it. You gave in but thirty. He confessed that too. You must give an Account says he. He promised he would do it, and departed. Again when nothing was done, the Officers speaking to Cæsar, he was recalled. Then Cæsar says, Lately you were ordered to give an Account. I remember, says he, and I am about it. Cæsar suspecting that his Account was not yet sufficiently drawn up by him, he suffered him to go away so. When he thus evaded, the Officers pressed the Matter mightily, crying out that it was not to be borne with, that he should play upon Cæsar so

tantes non esse ferendum, ut ille illuderet Cæsari tam palam. Persuadent ut accersitus juberetur exhibere rationem inibi, ipsis presentibus. Cæsar annuit. Accitus venit illico, nihil tergiversatus. Tum Cæsar inquit, Nonne pollicitus es rationem? Pollicitus, respondit ille. Opus est jam, inquit, nec est locus tergiversandi amplius. Ibi juvenis inquit sat dextre, Non detrecto rationem, invictissime Cæsar; verum non sum admodum peritus hujusmodi rationum, ut qui nunquam reddiderim: Isti qui assident sunt peritissimi talium rationum: si videro vel semel quemadmodum illi tractent hujusmodi rationes, ego imitabor facile. Rogo jubeas illos vel edere exemplum, videbunt me docilem. Cæsar sensit dictum hominis, quod hi non intelligebant, in quos dicebatur; ac subridens in-

openly. They persuade him, that being sent for, he should be ordered to give in his Account there, whilst they were by. Cæsar agrees. Being sent for, he comes quickly, not at all declining it. Then Cæsar says, Did not you promise an Account? I did, replied he. It must be just now, says he, nor is there Room for declining it any longer. There the young Man says dextrously enough, I do not refuse an Account, most invincible Cæsar; but I am not very much skilled in such Accounts, as who never gave any in: Those who sit by are very skilful in such Accounts: If I see but once how they manage such Accounts, I shall imitate them easily. I desire you would command them but to set me an Example, they shall see me tractable. Cæsar understood the Saying of the Man, which they did not understand, against whom it was said; and smiling says, You say true, and demand what is reasonable. So he dismissed the young quit,

quit, *Narras verum, et postulas æquum. Ita dimisit juvenem: subindicabat enim illos solere reddere rationem Cæsari, quem admodum ipse reddiderat, nimirum, ut bona pars pecuniæ remaneret penes ipsos.*

Le Nunc est tempus, ut fabula descendat ab equis ad asinos, ut aiunt, a regibus ad Antonium sacrificum Lovaniensem, qui fuit in deliciis Philippo cognomento bono. Feruntur multa hujus viri, vel jucunde dicta, vel jocosæ facta, sed pleraque sordidiora. Nam solebat condire plerisque suos lusus quodam unguento, quod non sonat admodum eleganter, sed olet pejus. Deligam unum ex mundioribus. Invitaret unum atque alterum bellum homunculum obvios forte in via. Cum redisset domum, reperit culinam rigidam. Nec erat nummus in loculis, quod nequaquam

Fellow. For he intimated that they used to give Account to Cæsar, as he had given his, to wit, that a good Part of the Money should remain with them.

Now it is Time that the Story should descend from Horses to Asses, as they say, from Kings to Anthony the Priest of Lovain, who was in Favour with Philip by Sirname the Good. There are reported many Things of this Man, either pleasantly said, or jocosely done, but most of them nasty. For he used to season most of his Mirth with a certain Ointment, which does not sound very neatly, but smells worse. I will choose one of the cleaner. He had invited one and another pretty Fellow that met him by chance in the Street. When he was returned Home, he finds the Kitchen cold. Nor was there any Money in his Pocket, which was not unusual with him. Here was need of speedy
erat.

erat insolens illi. Heic erat opus celeri consilio. Subduxit se tacitus, et ingressus cum inam sceneratoris, qui cum illi erat familiaritas, quod ageret frequenter cum illo, famula digressa, subduxit unam ex æneis ollis, unam cum carnibus jam coactis, ac deferebat testam veste domum; dat coquæ, jubet carnes et jus protinus effundi in aliam fictilem ollam simulq; ollam sceneratoris defricari donec niteret. Eo facto, mittit puerum ad sceneratorem, qui deposito pignore, sumat mutuo duas drachmas a sceneratore, sed accipiat chirographum, quod testaretur talem ollam missam ad ipsum. Scenerator non agnoscens ollam, utpote defricatam ac nitentem, recipit pignus, dat chirographum, et numerat pecuniam. Ea pecunia puer emit vinum. Ita prospecto est convivio. Tandem cum prandium appareretur sceneratori, olla defi-

Contrivance. He withdrew himself silently, and entering the Kitchen of an Usurer, with whom he had a familiar Acquaintance, because he dealt frequently with him, the Maid being gone aside, he took off one of the brazen Pots, together with the Flesh now boiled, and carried it covered under his Coat Home; gives it to the Cook-maid, orders the Flesh and Broth immediately to be poured out into another earthen Pot, and at the same time the Pot of the Usurer to be rubbed 'till it was bright. That being done, he sends a Boy to the Usurer, who leaving it in Pawn, should borrow two Drachms of the Usurer, but should take a Note, that should testify that such a Pot was sent to him. The Usurer not knowing the Pot, as being rubbed and bright, takes the Pawn, gives the Note, and pays the Money. With that Money the Boy buys Wine. Thus Provision was made for a Feast. At last when Dinner was preparing for the Usurer, the Pot was missing. Upon this there was a Brawl with
derata

derata est. *Heic iurgium aduersus coquam.* Cum ea gravaretur, affirmavit constanter neminem fuisse eo die in culina præter Antonium. Videbatur improbum suspicari hoc de sacrificio. Tandem itum est ad illum. Exploratum an ollo esset apud illum, at nulla reperta est. Quid multis? Olla flagitata est ab illo serio, quod solus ingressus esset culinam quo tempore desiderata est. Ille fassus est sumpsisse mutuo quandam ollam, sed quam remisisset illi unde sumpserat. Cum illi pernegarent id, et contentio incaluisset, Antonius, aliquot testibus adhibitis, inquit, Videte quam periculosum est agere cum hominibus horum temporum sine chirographo; actio furti propemodum intenderetur mihi, ni haberem manum sceneratoris, et protulit syngrapham. Dolus intellectus est: fabula dis-

the Cook-maid. When she was grievously charged, she affirmed constantly that no body had been that Day in the Kitchen besides Anthony. It seemed wicked to suspect this of a Priest. At length they went to him: Searched whether the Pot was with him, but none was found. What needs many Words? The Pot was demanded of him in earnest, because he alone had entered the Kitchen, at what Time it was missing. He confessed he borrowed a certain Pot, but which he had sent back to him of whom he had it. When they denied it, and the Contention grew warm, Anthony, some Witnesses being taken to him, says, See how dangerous it is to deal with Men of these Times without a Note: An Action of Theft would be almost laid against me, unless I had the Hand of the Usurer; and he produced the Note. The Roguery was understood; the Story was spread through the whole Country with a great deal of Laughter, that the Pot was pawned
sipata

spata est per totam regionem cum magno risu, ollam oppignoratam ipsi cujus erat. Homines favent hujusmodi dolis libentius, si commissi sint in odiosas personas, præsertim eos qui solent imponere aliis.

A. Næ tu apperisti nobis mare babbularum, nominato Antonio: sed referam duntaxat unam, eamque brevem, quam audiavi nuperrime. Aliquot belli homunculi, ut dicunt, agitabant convivium simul, quibus nihil in vita prius quam ridere. Inter hos erat Antonius, atque item alter, et ipse celebris in hoc genere laudis, et velut æmulus Antonii. Porro quemadmodum inter philosophos, si quando conveniunt, quæstiunculæ solent proponi de rebus naturæ, ita et sic statim quæstio nata est, quænam pars hominis esset honestissima. Alius divinabat oculos, alius cor

to him whose it was. Men favour such Tricks the more willingly, if they are practised upon odious Persons, especially those who are wont to impose upon others.

Truly you have opened to us a Sea of Stories, by naming Anthony: But I will relate only one, and that a short one, which I heard very lately. Some pretty little Fellows, as they call them, kept a Feast together, with whom nothing in Life is better than laughing. Among these was Anthony, and likewise another, he also famous in this Sort of Praise, and as it were a Rival of Anthony. Moreover as amongst Philosophers, if at any time they meet, little Questions used to be proposed about the Things of Nature, so here immediately a Question arose, what Part of Man was the most honourable. One guessed the Eyes, another the Heart, another the Brain, another likewise another Thing, and every
alius

alius cerebrum, alius item aliud, et quisque adferebat rationem suæ divinationis. Antonius iussus dicere sententiam, dixit os videri sibi honestissimam partem omnium, et addidit nescio quam causam. Tum ille alter, ne quid ipsi conveniret cum Antonio, respondit, eam partem qua sedemus videri sibi honestissimam. Cum id videretur absurdum omnibus, attulit hanc causam, quod is duceretur vulgo honoratissimus, qui primus consideret, hoc honoris competere parti quam dixisset. Applausum est huic sententiæ, et risum est affatum. Homo placuit sibi de hoc dicto, et Antonius visus est victus in eo certamine. Antonius dissimulavit, qui non detulerat primam laudem honestatis ori ob aliud, nisi quod sciret illum velut æmulum suæ gloriæ nominaturum diversam partem.

one gave a Reason of his Guess. Anthony being ordered to declare his Opinion, said that the Mouth seemed to him the most honourable Part of all, and he added I know not what Reason. Then that other, that he might not in any Thing agree with Anthony, answered that that Part on which we sit seemed to him the most honourable. When that appeared absurd to all, he gave this Reason, that he was reckoned commonly the most honourable, who first sat down, that his Honour belonged to that Part which he had named. They applauded this Opinion, and laughed heartily. The Man was pleased with himself for this Saying, and Anthony seemed conquered in that Dispute. Anthony took no Notice, who had not given the chief Praise of Honour to the Mouth for any Thing else, but that he knew that he, as the Rival of his Glory, would name the quite contrary Part. After some Days, when both of them were invited again to the same Feast, Anthony entering

Post

Post aliquot dies, cum uterque vocatus esset rursus ad idem convivium, Antonius ingressus offendit æmulum confabulantem cum aliquot aliis, dum cæna adornatur, et averfus emisit clarum ventris crepitum ante faciem alterius. Ille indignatus inquit, Abi scurra, ubinam didicisti istos mores? Tum Antonius inquit, Etiam indignaris? Si salutassem te ore, resalutasses, nunc saluto te parte corporis, vel te iudice, honestissima omnium, et vocor scurra. Sic Antonius recuperavit gloriam amissam prius. Diximus omnes, superest ut iudex pronunciet.

Ge. Faciam id, sed non priusquam quisque ebiberit suum cyathum. En auspicor, sed lupo in fabula.

P. Levinus Panagathus adfert haud lævum omen.

L. Quid actum est inter tam lepides congerrones?

finds his Rival talking with some others, whilst Supper is getting ready, and turning his Back of him, he let fly a rousing Fart before the Face of the other. He being mad says, Get you gone you rude Droll, where did you learn these Manners? Then Anthony says, What are you angry? If I had saluted you with my Mouth, you would have saluted me again, now I salute you with a Part of the Body, even you being Judge, the most honourable of all, and I am called a rude Droll. Thus Anthony recovered the Glory lost before. We have all said, it remains that the Judge pronounce Sentence.

I will do it, but not before every Man drinks off his Glass. Lo I begin, but the Wolf in the Fable.

Levinus Panagathus brings no unlucky Omen.

What has been done amongst such pretty Companions?

Po.

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Po. Quid aliud? What else? We have
certatum est fabulis, been contending in Stories,
donec lupus interve- 'till you as a Wolf came in.
nires.

Le. Huc igitur ad- Hither therefore I am
sum, ut perficiam come, that I may finish the
fabulam: volo vos Farce: I desire you all to
omnes prandere pran- take a Theological Dinner
dium theologicum with me To-morrow.
apud me cras.

Ge. Promittis Scy- You promise us a Scythi-
thicum convivium. an Feast.

L. Nisi fatebimini Unless you confess that this
hoc fuisse jucundius was more pleasant to you
vobis fabuloso convi- than the fabulous Feast, I
vio, non recuso dare do not refuse to suffer Pu-
pœnas in cœna Nihil nishment at Supper. Nothing
jucundius quam cum is more pleasant than when
nugæ tractantur serio. Trifles are handled seriously.





C H A R O N.

Charon, Genius, Alastor.

C. **Q**UID *ita pro-*
peras gesti-
ens, Alastor?

WHY *do you hasten*
so rejoicing, Alas-
tor?

Al. O Charon, o-
portune tu quidem.
Properabam ad te.

O Charon, *you come in*
good time indeed. I was
hastening to you.

Ch. Quid novæ
rei?

What News?

A. Fero nuntium
futurum lætissimum
tibi Proserpinæque.

I bring *News* that will
be very joyful to you and
Proserpine.

Ch. Effer igitur
quod fers, et exonera
te.

Declare *then* what you
bring, and unload yourself.

Al. Furix gesserunt
suum negotium non
minus naviter quam
feliciter, infecerunt
omnes partes orbis
tartareis malis, diffi-

The *Furies* have done
their Business no less di-
ligently than happily,
they have infected all the
Parts of the World with
bellish Evils, Quarrels,
diis

diis, bellis, latrociniiis, pestilentiis, adeo ut jam sint plane calvæ, emissis colubris, et obambulent exhaustæ venenis, quærentes quicquid viperarum atque espidum est usquam, quando sint tam glubræ quam ovum, et non habent pilum in capite, nec quidquam efficacis succi in pectore. Proinde tu fac appares cymbam ac remos; mox enim tanta multitudo umbrarum ventura est, ut verear ne non sufficias transmittendis omnibus.

Wars, Robberies, Plagues, so that now they are quite bald, having discharged their Snakes, and walk about exhausted of their Poisons, seeking whatsoever Vipers and Asps there are any where, seeing they are as bare as an Egg, and have not a Hair upon their Head; nor any Thing of effectual Juice in their Breast. Wherefore do you see you make ready your Boats and Oars; for by and by so great a Multitude of Ghosts will come, that I am afraid lest you should not be sufficient to ferry them all over.

Ch. *Ista non fugerant nos.*

Those Things were not unknown to us.

Al. *Unde rescietas?*

From whom had you heard them?

Ch. *Ossa pertulerat ante biduum.*

Ossa brought us News two Days before.

Al. *Nihil est velocius illa dea. Sed quid igitur tu cessas hic?*

Nothing is swifter than that Goddess. But why then do you loiter here?

Ch. *Ita nimirum res erabat. Profectus sum*

So forsooth the Matter obliged me. I came hither
M 2 *huc*

buc, ut compararem mihi aliquam validam triremam, nam mea cymba, jam putris vetustate ac inutilis, non sufficeret huic operi; si sunt vera quæ Ossa narravit, quanquam quid opus erat Ossa? Res ipsa compellit, nam feci naufragium.

Al. Nimium totus distillas, suspicabar te redire e balneo.

Ch. Imo enatabam e Stygia palude.

Al. Ubi reliquisti umbras?

Ch. Natant cum ranis.

Al. Sed quid narravit Ossa?

Ch. Tres monarchas orbis ruere in mutuum exitium capitalibus odiis. Nec ullam partem orbis Christiani esse immunem a furiis, nam illi

that I might provide myself some strong Galley, for my Boat, now rotten with Age and patched up, will not be sufficient for this Work; if those Things are true which Ossa told, altho' what Need was there of Ossa? The Thing itself obliges me, for I have been shipwrecked.

Indeed you drop all over, I suspected you were returning from the Bath.

Nay marry I swam out of the Stygian Lake.

Where did you leave the Souls?

They are swimming with the Frogs.

But what said Ossa?

That three Monarchs of the World were rushing upon mutual Destruction with capital Hatreds. And that no Part of the Christian World was free from the Furies, for those three

res pertrahunt omnes reliquos in consortium belli. Omnes esse talibus animis, ut nemo velit cedere alteri; nec Danum, nec Polonum, nec Scotum, nec vero Turcam esse in odio; moliri dira; pestilentiam sævire ubique, apud Hispanos, apud Britannos, apud Italos, apud Gallos. Ad hæc novam luem natam ex varietate opinionum, quæ sic vitiauit animos omnium, ut sit nulla sincera amicitia usquam, sed frater diffidat fratri, nec uxor conveniat cum marito. Spes est, magnificum perniciem hominum nasciturum hinc quoque olim, si res pervenerit a linguis et calamis ad manus.

draw all the rest into a Share of the War. That they all were of such Minds, that no one would yield to another; neither the Dane, nor the Pole, nor the Scot, nor indeed the Turk was at quiet; that they attempted dismal Things; that the Plague raged every where, amongst the Spaniards, amongst the Britons, amongst the Italians, amongst the French. Besides that there was a new Plague risen from the Variety of Opinions, which has so vitiated the Minds of all, that there is no sincere Friendship any where, but Brother distrusts Brother, nor does the Wife agree with her Husband. There is Hope, that a noble Destruction of Men will arise from hence too hereafter, if the Thing comes from Tongues and Quills to Hands.

Al. Offa narravit omnia hæc verissime; nam ipse vidi plura his oculis, assiduus comes et adjutor furiarum, quæ nullo tempore ceclatarunt se

Offa told all the Things very truly; for I saw more with these Eyes, being a constant Companion and Assistant of the Furies, which at no Time declared them-
M 3 *magis*

magis dignas suo nomine.

selfes more worthy of their Name.

Ch. Atqui periculum est, ne quis dæmon exoriatur, qui adhortetur subito ad pacem; et animi mortalium sunt mutabiles. Nam audio esse quendam polygraphum apud superos qui non desinit insectari bellum calamo, et adhortari ad pacem.

But the Danger is, lest any Dæmon should start up, that should exhort them suddenly to Peace; and the Minds of Mortals are changeable. For I hear there is a certain Scribler with those above, that does not cease to rail at the War with his Pen, and exhort them to Peace.

Al. Ille canit furdis jam pridem. Olim scripsit quæremoniâ profligatæ pacis, nunc scripsit epitaphium eidem extinctæ. Sunt alii contra, qui juvent nostram rem non minus quam ipsæ furis.

He sings to them that have been deaf long since. Long since he writ a Complaint of vanquished Peace, now he has writ an Epitaph for the same being dead. There are others on the other hand, who help on our Business no less than the Furies themselves.

Ch. Quinam isti?

Who are they?

Al. Sunt quædam animalia pullis et candidis palliis, cinericiis tunicis, ornata variis plumis. Hæc nunquam recedunt ab aulis principum: instillant in aurem a-

They are certain Animals in black and white Garments, with ash-coloured Tunicks, adorned with divers Feathers. These never depart from the Courts of Princes: They instil in their Ear the Love of
morem

morem belli: Hortantur proceres et plebem eodem. Clamitant in evangelicis concionibus, bellum esse justum, sanctum et pium. Quoque magis mireris fortem animum hominum, clamitant idem apud utramque partem. Apud Gallos concionantur Deum stare pro Gallis, nec posse vinci, qui habeat Deum protectorem. Apud Anglos et Hispanos, hoc bellum non geri a Cæsare, sed a Deo. Tantum præbeant se fortes viros, victoriam esse certam. Quod si quis interciderit, eum non perire, sed recte subvolare in cælum armatum sicut erat.

War: They advise the Nobles and common People to the same. They bawled out in their Sermons, that the War is just, holy and pious. And that you may the more admire the stout Mind of the Men, they say the same with both Sides. Amongst the French they preach that God stands up for the French, and that he cannot be conquered, who has God for his Protector. Amongst the English and Spaniards, that this War is not carried on by Cæsar, but by God. Let them only shew themselves stout Men, the Victory is certain. But if any one falls that he does not perish, but fly directly into Heaven, armed as he was.

Ch. Et tanta fides habetur istis?

And is so great Credit given to them.

Al. Quid non potest simulata religio? Huc accedit juvenus, imperitia rerum, sitis gloriæ, ira, animus pronus natura ad id quod vocatur. His facile imponitur, nec plau-

What cannot pretended Religion do? To this is added Youth, Ignorance of Things, a Thirst of Glory, Anger, a Mind prone by Nature to that to which it is invited. These are easily imposed upon, nor
strum.

strum perpellitur difficile, propendet ad ruinam suapte sponte.

is the Waggon pushed on difficultly, that leans towards a Fall of itself.

Ch. Ego lubens facero aliquid boni istis animalibus.

I would willingly do some Good to those Animals.

Al. Appara lautum convivium. Potes nihil gratius.

Prepare a fine Feast. You can do nothing more acceptable.

Ch. Ex malvis, lupinis, et porris, nam non est alia annona apud nos, ut scis.

Of Mallows, Lupins, and Onions, for there is no other Provision with us, as you know.

Al. Imo ex perdici-
bus, capis et phasianis, si vis esse gratus convivor.

Nay Partridges, Capons, and Pheasants, if you will be a grateful Entertainer.

Ch. Sed quæ res movet istos, ut promoveant bellum tantopere? Aut quid commodi metunt hinc.

But what Thing moves them, that they should promote the War so much? Or what Advantage do they reap hence?

Al. Quia capiunt plus emolumentum e morientibus quam e vivis. Sunt testamenta, parentalia, bullæ, multaque alia lucra non aspernanda. Denique malunt versari in castris, quam in suis alvearibus. Bellum gignit

Because they receive more Benefit from the Dead than the Living. There are Wills, Funeral Rights, Bulls, nay many other Gains not to be despised. Finally they had rather be in Camps, than in their Cells. War makes many Bishops, who in

*nit multos episcopos, Peace were not so much as
qui in pace ne quidem valued a Farthing.
siebant teruntii.*

Ch. Sapiunt.

They are wise.

Al. Sed quid opus
est triremi?

But what Need is there
of a Galley?

Ch. Nihil, si velim
facere naufragium rur-
sus in media palude.

None, if I would be
shipwrecked again in the
Middle of the Lake.

Al. Ob multitudi-
nem?

Because of the Number?

Ch. Scilicet.

Yes.

A. Atqui uehis
umbras, non corpora,
quantulum autem pon-
deris habent umbræ?

But you carry Souls, not
Bodies, and how little
Weight have Souls?

Cha. Sint tipulæ,
tamen vis tipularum
potest esse tanta, ut
onerant cymbam Tum
scis et cymbam esse
umbratilem.

Let them be Water-Spi-
ders, yet the Number of
Water-Spiders may be so
great, as to load my Boat.
Then you know my Boat too
is made of Shadow.

Al. At ego memini
vidisse nonnunquam
tria millia umbrarum
pendere a tuo clavo,
cum esset ingens tur-
ba, nec cymba caperet
omnes, nec tu sentie-
bas ullum pondus.

But I remember I have
seen sometimes three thou-
sand Souls hang as your
Helm, when there was a
great Multitude, and your
Boat would not hold all,
nor did you perceive any
Weight.

Ch. Fa-

Ch. Fateor *effetales* animas, quæ *demigrant* paulatim e corpore tenuato *phthisi* aut *hætica*. Cæterum quæ revelluntur subito e crasso corpore, ferunt multum corporeæ molis secum. Apoplexia autem, *synanche*, pestilentia, sed præcipue bellum, mittit tales.

Al. Non opinor Gallos aut Hispanos adferre multum ponderis.

Ch. Multo minus quam et horum animæ non veniunt omnino plumæ. Cæterum tales veniunt aliquoties e Britannis, e Germanis belle pastis, ut nuper periclitatus sum vehens decem duntaxat, et nisi fecissem jacsturam, perieram una cum cymba, vectoribus et naulo.

Al. Ingens discrimen!

Ch. Quid censes fieri interea, cum crassifatræ, throsones, et polymachæoplacidæ accedunt?

I confess there are such Souls, which have departed by Degrees out of a Body wasted with a Consumption or *hætic* Fever. But those which are pulled suddenly out of a gross Body, bring much of the bodily Mass along with them. And the Apoplexy, the Quinzy, the Plague, but especially War, send such.

I do not think that the French or Spaniards bring much Weight.

Much less than others, although their Souls too do not come altogether as light as Feathers. But such come often from the Britons, from the Germans well fed, that lately I was in Danger carrying ten only, and unless I had thrown some Things over-board, I had been lost, together with the Boat, the Passengers and Freight Money.

A prodigious Danger!

What do you think is the Case in the mean Time, when gross Lords, *Hæctors*, and *Bullies* come.

Al. Ar

Al. Arbitror nullus
ex his qui pereunt in
iusto bello venire ad
te; nam aiunt eos sub-
volare recta in cœlum.

I suppose none of those
who die in a just War come
to you; for they say that
they fly up directly into
Heaven.

Ch. Nescio quo sub-
volent. Scio illud u-
num, quoties est bel-
lum, tot veniunt ad
me, saucii lacerique,
ut demirer ullum su-
peresse apud superos.
Nec veniunt solum
onusti crapula, et ab-
domine, verum etiam
bullis, sacerdotiis, plu-
rimisque aliis rebus.

I know not *whither* they
fly to. I know this one
Thing, as often as there is
a War, so many come to me,
wounded and mangled, that
I wonder that any one is
left with those above. Nor
do they come only loaded
with the Dregs of hard
Drinking, and Bog Bellies,
but also with Bulls, Livings,
and very many other Things.

Al. Sed non dese-
runt ista secum.

But they do not bring those
things with them.

Ch. Verum; sed
quæ veniunt recentes
asserunt somnia tali-
um rerum.

True; but those which
come fresh bring the Dream
of such Things.

Al. Itane gravant
somnia?

Do Dreams load you so?

Ch. Gravant meam
cymbam. Quid dixi
gravant? Demerse-
runt jam. Postremo
putas tot obolos ha-
bere nihil sarcinæ?

They do load my Boat.
What said I, load it? They
sunk it just now. Finally do
you think so many Half-
pennies have no Weight?

Al. Equidem ar-
bitror, si ferant æreos.

Truly I think so, if they
bring brazen ones.

Ch. Pro-

Ch. Proinde certum est mihi prospicere de navi, quæ sufficiat oneri.

Wherefore I am resolved to look out for a Ship, which may suffice for the Burden.

Al. O felicem te !

O happy you !

Ch. Quid ita ?

Why so ?

Al. Quia ditiesces propediem.

Because you will grow rich presently.

Ch. Ob multitudinem umbrarum.

Because of the Number of Ghosts.

Al. Næ.

Yes.

Ch. Siquidem adferant suas opes secum, nunc qui deplorant in cymba, se reliquisse apud superos regna, præsulatus, abbatias, innumera talenta auri, adferunt nihil ad me præter obolum. Itaque quod corrosus est mihi jam ter mille annis, id totum effundendum est in unum triremem.

If they brought their Riches along with them: Now they who lament in the Boat, that they left with those above Kingdoms, Bishopricks, Abbies, innumerable Talents of Gold, bring nothing to me besides a Halfpenny. Therefore what has been scraped together by me now this three thousand Years, all that must be laid out in one Galley.

Al. Sumptum faciat oportet, qui quærit lucrum.

He must be at Charge, who seeks Gain.

Ch. At mortales, ut audio, negotiantur feliciter, qui favente Mer-

But Men, as I hear, trade more luckily, who by the favour of Mer-

curis,

curio ditescunt intra triennium.

cury, grow rich in three Years.

Al. Sed *idem de-coquunt nonnunquam: tuum lucrum minus, sed certius.*

But *the same break sometimes.* Your Gain is less, but more certain.

Ch. Nescio *quam certum.* Si quis *de-us exoriatur nunc, qui componat res principum, hæc tota fors perierit mihi.*

I know not *how certain,* If any God should arise now, that *should settle the Affairs of Princes, this whole Booty will be lost by me.*

Al. De ista re *quidem jubeo dormias in utramvis aurem. Nihil est quod metuas pacem intra decennium. Romanus pontifex unus hortatur sedulo quidam ad concordiam, sed lavat laterem. Et civitates marmurant tædio malorum. Nescio qui populi conferunt susurros, dictitantes iniquum esse ut humanæ res misceantur sursum deorsum, ob privatas iras aut ambitionem duorum triumve. Sed crede mihi, furie vincent consilia quamlibet recta. Cæterum quid opus erat petere superos? At non*

For that matter *truly* I bid you *sleep* on either Ear. You need not fear a Peace *within these ten Years.* The Roman *Pontiff* alone exhorts diligently *indeed* to Concord; but he washes a *Brick.* The Cities too murmur out of Weariness of their Calamities. I know not *what* People, join their Whispers, saying, 'tis unreasonable that human Affairs should be jumbled up and down, for the private Resentments, or Ambition, of two or three. But believe me, the Furies will conquer Councils never so good. But what Need was there to go to those above? Are there no Workmen

N

funt

sunt *fabri* apud nos?
Certe habemus *Vulca-*
num.

C. Pulchre, si quæ-
ram *æream* navim.

Al. Aliquis *accer-*
setur minimo.

Ch. Ita *est*, sed
materia deficit nos.

Al. Quid *audio*?
nihil *sylvarum* illic?

Ch. Etiam *nemora*
quæ fuerant in *Elysiis*
campis *absumpta* sunt.

Ch. In quem *usum*
tandem?

Ch. Exurendis *um-*
brishæreticorum, adeo
ut nuper *coacti* simus
effodere *carbones* e vis-
ceribus *terræ*.

Al. Quid! *An non*
possunt illæ *umbræ* pu-
niri *minore* sumptu?

Ch. Sic *visum* est
Rhadamantho.

Al. Ubi *mercatus*
eris *triremem*, unde
remiges parabantur?

with us? *Certainly* we have
Vulcan.

Right, if I wanted a
brazen Ship.

Some body *may be sent*
for for a small Matter.

So it is, but *Wood* fails
us.

What *do I hear*? Is there
nothing of *Woods* there?

Even *the Groves* which
were in the *Elysian* Fields
are consumed.

For what *Use* pray?

For burning *the Souls* of
Hereticks, so that lately we
were forced to dig *Coals* out
of the *Bowels* of *the Earth*.

What! *Cannot* these *Souls*
be punished at *less* Charge?

So it *seemed* good to Rha-
damanthus.

When you *have bought* a
Galley, whence will *Rowers*
be got?

Ch. Meæ

Ch. Meæ partes
tenere clavum; um-
bræ remigent, si velint
trajicere.

My Part is to hold the
Helm; let the Souls row, if
they will pass over.

Al. At sunt quæ non
dedicerunt ager eremum.

But there are some which
have not learnt to manage
an Oar.

Ch. Nullus est exi-
mius apud me. Et mo-
narchæ remigant, et
cardinales remigant,
quisque suam vicem, non
minus quam tennes ple-
bei, si ve dedicerint, si-
ve non dedicerint.

None is exempted with
me. Monarchs too row,
and Cardinals row, every
Man his Turn, no less than
poor Commoners, whether
they have learnt, or have
not learnt.

Al. Fac tu mercere
tremem feliciter dex-
tro Mercurio. Ego
non remorabor te am-
plius. Adferam lætum
nuncium orco; sed
heus, heus, Charon.

See you purchase a Galley
cheap by the Favour of Mer-
cury. I will not detain you
any longer. I will carry this
joyful News to Hell; but
soho, soho, Charon.

Ch. Quid est;

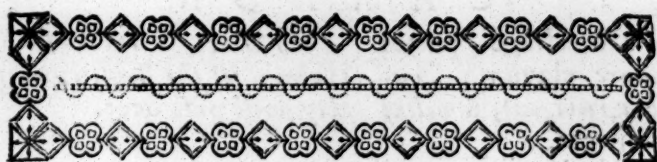
What is the Matter?

Al. Fac matures
reditum, ne turba
obruat te mox.

See you hasten your Re-
turn, lest the Crowd should
overwhelm you by and by.

Ch. Imo offendes
jam plus quam ducenta
millia in ripa, præter
illas quæ natant in
palude; tamen prope-
rabo quantum licebit:
dic illis me adfutu-
rum mox.

Nay you will find already
more than two hundred thou-
sand upon the Bank, besides
those which are swimming in
the Lake; yet I will hasten
as much as possible: tell them
that I will be with them
presently.



OPULENTIA SORDIDA.

A. **U**NDE *es tam exsuccus, quasi passus sis rore cum cicadis. Videris mihi nihil aliud quam syphar hominis.*

FROM whence *are you so void of Juice, as if you had been fed with Dew with the Grasshoppers. You seem to me nothing else than the Skin of a Man.*

B. Apud inferos *umbræ saturantur malva et porro, at ego vixi decem menses ubi ne id quidem contigit.*

In Hell *Ghosts are fed with Malloes and Onions, but I have lived ten Months where not so much as that fell to my Share.*

A. Ubinam *quæso te, num abreptus in navem galeatam?*

Where *I pray you, were you carried aboard a Galley?*

B. Nequaquam, *sed Sydoni.*

No, *but at Synodium.*

A. Periclitatus es *bulimia in tam opulenta urbe?*

Were you in Danger *by Famine in so rich a City?*

B. Maxime.

Yes.

A. Quid in causa? *An deerat pecunia?*

What was the Reason? *Was Money wanting?*

B. Nec

B. Nec pecunia nec amici. Neither Money nor Friends.

A. Quid erat mali igitur? What was the Misfortune then?

B. Mihi res erat cum hospite Antronio. I had to do with my Landlord Antronius.

A. Cum illo opulento? With that rich Man?

B. Sed sordidissimo. But very sordid.

A. Narras simile monstri. You tell me a Thing like a Prodigy.

B. Minime. Sic divites fiunt qui emergunt e summa inopia. No. So rich Men are that rise from extreme Poverty.

A. Quid ita libuit commorari tot menses apud talem hospitem? Why had you such a Mind to stay so many Months with such an Host?

B. Erat quod alligaret, et sic animus erat tunc. There was something that obliged me, and so my Mind was then.

A. Sed dic obsecro, quo apparatu vivit ille. But tell me I pray you upon what Provision does he live.

D. Dicam quandoquidem commemoratio actorum laborum solet esse jucunda. I will tell you, seeing the Relation of past Troubles uses to be pleasant.

A. Futura est mihi
certe.

It will be so to me cer-
tainly.

B. Illud incommodi
accessit a cælo, cum
agerem illic. Boreas
spirabat tres totos men-
ses, nisi quod illic nes-
cio quomodo nunquam
perseverat ultra octa-
vum diem.

That Inconvenience came
from Heaven, when I lived
there. The North Wind
blew three whole Months,
but that there I know not
how it never continues be-
yond the eighth Day.

A. Quomodo igitur
spirabat tres totos
menses?

How then did it blow
three whole Months?

B. Sub eum diem
mutabat stationem ve-
lut ex constituto, sed
post octo horas migra-
vit in priorem locum.

About that Day it chang-
ed its Station as it were
on Purpose, but after eight
Hours it shifted into its for-
mer Place.

A. Ibi opus erat lu-
culento foco tenui
corpusculo.

There was Need of a
bright Fire for a thin Body.

B. Erat satis ignis,
si suppetisset copia
lignorum. Sed ne no-
ster Antron us face-
ret quid impendii heic,
evellebat radices arbo-
rum ex rusculis insu-
laribus, neglectas ab
aliis, idque fere noc-
tu. Ex his nondum
bene ficcis ignis strue-
batur, non absq; fum,

There was enough of
Fire, if there had been
Plenty of Wood. But lest
our Antronius should be at
any Charge here, he pulled
up the Roots of Trees out
of some Grounds in the
Islands, neglected by others,
and that commonly in the
Night. Out of these not
yet well dry a Fire was
made, not without Smoak,
sed

sed *sine* flamma, non
qui calefaceret, sed
qui præstaret, ne posset
dici vere esse nullum
ignem ibi. Unicus
autem ignis durabat
totum diem, adeo tem-
peratum erat incen-
dium.

but *without* Flame, not that
would warm, but *that* would
effect, *that* it could not be
said truly that there was no
Fire *there*. And one Fire
lasted the *whole* Day, so mo-
derate *was* the Burning.

A. Erat durum hy-
bernare illic.

It was *hard* to winter
there.

B. Imo erat multo
durius æstivare.

Nay it *was* much *harder*
to summer.

A. Qui sic?

How so?

B. Quoniam ea do-
mus habebat tantum
pulicum et cimum,
ut nec licuerit esse qui-
etum interdiu, nec ca-
pere somnum noctu.

Because *that* House *had*
so many Fleas and Gnats,
that it *was* neither possible to
be quiet by Day, nor take
Rest by Night.

A. Miseras divitas!

Miserable Riches!

A. Præsertim in hoc
genere pecoris.

Especially in *this* Kind
of Cattle.

A. Oportet scemi-
nas esse ignavas illic.

The Women must be idle
there.

B. Latitant, nec
versantur inter viros:
ita fit ut illic sceminæ
sint nihil aliud quam
sceminæ; et ea mini-

They lie hid, nor do
they converse amongst the
Men: So it comes to pass that
there women are nothing
else but Women; and those
seria

OPULENTIA SORDIDA. 147

A. Fortasse vinum erat æquo vehementius.

Perhaps the Wine was too strong.

B. Imo erat plus quam vappa; nam nunquam emebat vinum nisi corruptam quo emeret minoris. Ne quid ex eo perire, subinde miscebat fæces decem annorum, volvens ac revolvens omnia, quo videretur mustum. Neque enim ille passus fuisset ullam micam fæcis perire.

Nay it was more than dead Drink; for he never bought Wine unless it was corrupted, that he might buy it cheaper. Lest any of it should be lost, now and then he mixed Dregs of ten Years old, rumbling and jumbling all together, that it might seem new Wine. For he would not have suffered any Bit of Dregs to be lost.

A. At si qua fides medicis, tale vinum gignit calculos vesicæ.

But if any Credit must be given to the Doctors, such Wine breeds the Stone of the Bladder.

B. Non erant medici; nam erat nullus annus in ea domo tam felix, quin unus atque alter periret calculo. Neque ille horrebatur funestam domum.

They were not Doctors; for there was no Year in that House so happy, but one and another died of the Stone. Nor did he dread a mournful House.

A. Non?

No?

B. Colligebat etiam vestigialia mortuis, nec aspernabatur lucellum quamvis exiguum.

He collected also Tribute of the Dead; nor did he despise Gain, though never so small.

A. Dicis furtum.

You speak of Theft.

B. Ne.

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steria defunt viris, quæ solent Suppeditari ab eo sexu.

A. Sed non pigebat Antronium tractationis ?

But was not Antronius weary of that Treatment?

B. Nihil erat dulce illi educato in hujusmodi sordibus præter lucrum: habitavit ubi vis potius quam domi, negotiabat in omni re. Scis autem eam urbem esse mercuriale præ cæteris. Ille nobilis pictor existimavit deplorandum si dies abiisset absque linea. Antronius deporabat longe magis si dies præterisset absque lucro; quod si quando evenisset, quærebatur Mercurium domi.

Nothing was pleasant to him brought up in such Nastiness but Gain: He lived any where rather than at Home; he traded in every Thing. And you know that City is buhied in Trade above others. That noble Painter thought it a Thing to be lamented, if a Day passed without a Stroke. Antronius lamented it much more, if a Day passed without Gain, which if at any Time it happened, he sought Gain at Home.

A. Quid faciebat?

What did he do?

B. Habebat cisternam in ædibus, ex more ejus civitatis. Illic hauriebat aliquot stultos aquæ, et infundebat in vinaria vasa. Hic erat certum lucrum.

He had a Cistern in his House, according to the Custom of that City. There he drew some Buckets of Water, and poured them into the Wine Vessels. Here was certain Gain.

A. For-

B. Atqui *non minus* But *no less* Profit *arose* from
compendii *redibat* ex the Bread.
pane.

A. Quo pacto? How?

B. Emebat *vitiatum* He bought *spoiled* Wheat,
triticum, quod alius which another would not
nolisset emere. Hic buy. Here was present
præfens *lucrum* statim, Gain immediately, because
quod emebat *minoris*. he bought it *cheaper*. But
Cæterum *medicabatur* he cured the Fault by Art.
vicio arte.

A. Quot tandem? What pray?

B. En *geius* argillæ There is a Sort of Clay
non dissimile *frumento*, not unlike Meal, with
quo *videmus* equos *de-* which we see Horses are
lectari, dum et *arro-* pleased, whilst they both
dunt *parietes*, et *bibunt* gnaw Walls, and drink
libentius ex *lacunis* more willingly out of Ditches
turbidis ea argilla. muddled with that Clay. He
Admiscbat *tertiam* mixed a third Part of that
partem ejus *terræ*. Earth.

A. Est *istuc* *medicari*? Is that curing?

B. Certe *vitium* *triti-* Certainly the Fault of
ci *minus* *sentiebatur*. the Wheat was less perceiv-
An *putas* *hoc* *lucrum* ed. Do you think this
quoque *aspernandum*? Gain also to be despised?
Adde jam *aliud* *stra-* Add now another Stratagem:
tagema: *Subigebat* *pa-* He made his Bread at home,
nem *domi*, nec id *cre-* and that not oftener, even
brius, etiam *æstate*, in Summer, than twice in a
quam *bis* in *mensē*. Month.

A. *Istuc*

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B. Negotiatores vocant lucrum. Tradesmen call it Gain.

A. Quid interea bibebat Antronius?

What in the mean Time drank Antronius?

B. Idem necesse fuit.

The same Necessary comonly.

A. Non sensit malum?

Did he perceive no Harm?

B. Erat durus, qui posset esse vel sponum, et, ut dixi, fuerat educatus a teneris annis in talibus deliciis. Existimabat nihil certius hoc lucro.

He was hard, who could eat even Hay, and as I said, he had been brought up from his tender Years in such Dainties. He looked upon nothing more certain than this Gain.

A. Quid ita?

Why so?

B. Si supputes uxorem, filios, filiam, generum, operas, et famulas, alebat domi triginta tria corpora. Jam quo dilutius vivebat, hoc parcius bibebatur et serius exhaurebatur. Hic subducit omibi, quam non ponitendam summam situla aquæ addita in singulos dies conficiat in annum.

If you reckon his Wife, Sons, Daughter, Son-in-law, Work-folks, and Maids, he maintained at Home thirty-three Bodies. Now by how much the weaker the Wine was, by so much the more sparingly it was drank, and the later it was drawn off. Here reckon for me, what a considerable Sum a Bucket of Water added for every Day would make in a Year,

O fordes!

A. O Sneakingness!

B. At-

*Cænabatur interdum for. We supped sometimes
ad decimam horam. at the tenth Hour.*

A. At tu solebas es- But you used to be more
seimpatientior inediã. impatient under Fasting.

B. Eoque subinde And therefore now and
clamabam ad Orthro- then I cried out to Orthro-
gonum, generum Antro- gonus, Son in-law of An-
nii, (nam agebamus in tronius, (for we were in the
eodem concla-vi) Heus same Room) Soho Orthro-
Orthrogone, non cœna- gonus, do they not sup
tur hodie apud Syno- To-day amongst the Syn-
dos? Respondit com- nodians? He answered
mode Antronium ad- softly, that Antronius would
futurum brevi. Cum come presently. When I
viderem nihil appa- saw nothing got ready, and
ri, et stomachus latra- my Stomach barked; Soho,
re; Heus, inquam, I say, Orthrogonus, must
Orthrogone, erit pere- we perish with Famine To-
undum fame hodie? day? He alledged in Ex-
Excusabat horam, aut cuse the Hour, or some like
aliquid simile. Cum Thing. When I could not
non ferrem latratum bear the barking of my Sto-
stomachi, interpella- mach, I interrupted him
bam occupatum rursus. being busy again. What
Quid futurum est? say I,
in- must we die of Hunger?
quam, eritis morien- When now Orthrogonus had
dum fame? Ubi jam spent all his Excuses, he
Orthrogonus consump- went to the Servants, and
isset omnem tergiver- ordered the Table to be
sationem, abiit ad sa- spread. At length when
mulos, jussitque men- neither Antronius returned,
sam adornari. Tan- nor any thing was got rea-
dem cum nec Antro- dy, Orthrogonus being pre-
nii rediret, nec quid- vailed upon by my Re-
quam apparatur, Or- proaches, went down to his
throgonus victus meis
O com

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A. *Istuc est appone-*
re lapides non panes. That is to serve up Stones
not Loaves.

B. *Aut si quid est* Or if any Thing be
durius lapide. Sed re- harder than a Stone. But
medium erat paratum a Remedy was provided for
huic malo quoque. this Evil too.

A. *Quodnam?* What?

B. *Macerabant* They soaked Pieces of
fragmenta panis vino Bread in Wine being dipped
immerfa cyathis. in the Glasses.

A. *Labra habebant* Lips they had like Lettices,
similes lactucas. Sed But did the Work Folks bear
sefebant operæ talem with such Treatment?
tractationem?

B. *Primum narra-* First I will tell you the
bo apparatusum prima- Provisions of the principal
tum ejus familiæ, quo Persons of his Family, that
divines facilius quo- you may guess the more
modo operæ tracten- easily how Work Folks are
tur. treated.

A. *Cupio audire.* I desire to hear.

B. *Erat nulla men-* There was no Mention
tio illic de jentaculo. there of Breakfast. Dinner
Prandium differebatur was put off commonly 'till the
sepe in primam horam first Hour after Noon.
a meridie.

A. *Quamobrem?* What for?

B. *Antronius pater-* Antronius the Master of
familias expectabatur: the Family was waited
Cæ.

demum ille panis apponitur, quem ursus vix frangeret dentibus. *set on, which a Bear could scarce break with his Teeth.*

A. Certe jam consultum est vitæ.

However now Provision is made for Life.

B. Sub multam noctem tandem Antronius venit, fere hoc inauspicatissimo præmio ut diceret stomachum sibi dolere.

Late at Night at last Antronius comes, commonly with this most unlucky Preface, that he said his Stomach was out of Order.

A. Quid mali auspicii hic?

What ill Luck was here?

B. Quia tunc erat nihil quod ederetur.

Because then there was nothing to eat.

A. Dolebat re vera?

Was it out of Order indeed?

B. Adeo ut solus devoraturus fuerit tres capos si quis dedisset gratis.

So much that he alone would have eaten three Capons, if any one would have given them for nothing.

A. Exspecto convivium.

I wait for the Feast.

B. Primum patina cum fabacea farina apponebatur illi, quod genus opsonii venditur illic tenuibus. Aiebat se uti hoc remedio adversus omne genus morbi.

First a Dish with Bean Meal was served up for him, which Kind of Victuals is sold there to the Poor. He said he used this Remedy against every Kind of Disease.

O 2

A. Quot

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conviciis, descendebat Wife; Mother in-law, and ad uxorem, socrum, Children, crying out, that ac liberos, clamitans, they should make ready Sup- ut apparerent cœnam. per.

A. Nunc saltem. Now however I expect
expecto cœnam. the Supper.

B. Ne propera. Be not hasty. At length
Tandem claudus famu- a lame Servant came out
lus prodibat præfectus appointed for that Business,
ei negotio, non admo- not very unlike Vulcan;
dum dissimilis Vulca- he covers the Table with a
no; inservit mensam Cloth. That was the first
linteo. Ea prima spes Hope of Supper. At last
cœnæ. Tandem post after long Shouting, Glais
longam vociferatio- Vials are brought, with
nem, vitrea phialæ Water clear indeed.
asseruntur cum aqua
limpida sane.

A. Altera spes cœ- Another Hope of Supper.
næ.

B. Ne propera, in- Do not hasten, I say.
quam. Rursus post a- Again, after fierce Cla-
troces clamores, phi- mours, a Vial full of that
ala plene issius facu- dreggy Nectar is brought.
lenti nectaris adfere-
tur.

A. O bine factum!

B. Sed sine pane. But without Bread. No-
Nihil periculi adhuc. thing of Danger yet. No
Nemo famelicus bibit hungry Body drinks such
tale vinum lubens. Wine willingly. I shouted
Clamatum est iterum again even to Hoarseness
inque ad ravim. Tum Then at last that Bread is
detum

O well done!

But without Bread. No-
thing of Danger yet. No
hungry Body drinks such
Wine willingly. I shouted
again even to Hoarseness
Then at last that Bread is
detum

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B. Emerat vix semibolo, nec tamen vegetabat, si quis assidens proximè vellet gustare; sed videbatur incivile eripere suum cibum languido.

He had bought them for scarce a Farthing, nor yet did he forbid it, if any one sitting next him had a mind to taste; but it seemed uncivil to take his Victuals from the sick Man.

A. Secabantur foliis, quemadmodum proverbium meminit de cumino?

Where the Leaves cut, as the Proverb makes mention of Cumin?

B. Non; sed lactucis absumptis a primoribus, reliqui immergebant panem aceto.

No; but the Lettices being eat up by the chief Persons, the rest dipped their Bread in the Vinegar.

A. Quid autem post septem folia?

But what after the seven Leaves?

B. Quid nisi caseus, clausula conviviorum?

What but Cheese, the Conclusion of Feasts?

A. Hiccinne erat perpetuus apparatus?

Was this his perpetual Provision?

B. Propemodum? nisi quod interdum, si expertus fuisset Mercurium propitium, eo die erat paulo profusior.

Almost; but that sometimes, if he had found Mercury favourable, that Day he was a little more profuse.

A. Quid tum?

What then?

B. Jubebat tres recentes uvas emi uno

He ordered three fresh Bunches of Grapes to be
O 3 num-

154 OPULENTIA SORDIDA.

A. Quot convivæ eratis ? How many Guests were you ?

B. Interdum octo aut novem. Inter quos erat ille doctus Verpius, quem arbitror non ignotum tibi ? et major natu filius ?

Sometimes eight or nine. Amongst whom was that learned Man Verpius, who I think is not unknown to you ; and his elder Son.

A. Quid apponebatur illis ?

What was served up to them ?

B. An non satis est frugum bonitatis, quod Melchisedech obtulit Abrabæ victori quinque regum ?

Is not that enough for moderate Men, which Melchisedech offered to Abraham the Conqueror of five Kings ?

A. Nihil opsoni igitur ?

Nothing of other Victuals then ?

B. Erat nonnihil.

There was something.

A. Quodnam ?

What ?

B. Memini nos fuisse novem convivas numero in mensa, cum numerarem non nisi septem foliola laſuæ innatantia aceto, sed absque oleo.

I remember we were nine Guests, in Number at Table, when I counted but seven little Leaves of Lettice swimming in Vinegar, but without Oil.

A. Devorabat ille igitur suas fabas solus.

Did he devour then his Beans by himself ?

B. Eme-

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nummulo *aerea*. Ea res *exhilarabat* totam familiam.

bought *with one little Piece of Money of Brass*. That Thing *rejoyced* the whole Family.

A. Quidni;

Why not?

Br Id *duntaxat* eo tempore, *cum est summa* vilitas *uvarum* ibi.

That *only* at that Time, *when* there is a *very great Cheapness of Grapes* there.

A. Proin *profundebat* nihil *extra autumnum*?

Wherefore *did he spend* nothing out of *Autumn*?

B. Profundebat. Sunt illic *naviculatores*, qui *hauriunt* quoddam *minutum* genus *concharum*, *potissimum e latrinis*. Hi *significant* certo *clamore* quid *habeant* venale. *Interdum jubebat* emi ab his *dimidio* nummuli, *quem illi appellant* Bagathinum. Tum *vero* dixisses *esse* nuptias in *ea familia*. Nam *erat opus igni*, licet *perquantur* celerrime. Atque *hæc quidem* post *caseum loco* belariorum.

He did spend. There are there *Boatmen*, who take a certain *little Sort of Shell-fish*, chiefly out of the *Sewers*. These give Notice by a certain Cry what they have to sell. Sometimes he ordered some to be bought of them for *Half a Piece of Money*, which they call *Bargathinus*. But then you would have said that there was a *Wedding in that Family*. For there was *Need of a Fire* altho' they be boiled very quickly. And these were indeed after the *Cheese instead of Sweetmeats*.

A. Bella *bellaria* mehercule. Sed nihil

Pretty *Sweetmeats* indeed. But was no *Flesh* care

earnium apponebatur unquam, aut piscium? served up ever, or Fish?

B. Tandem victus meis clamoribus, cœpit esse splendidior. Quoties autem volebat videri Lucullus, hi ferme erant mis-
sus. At last being overcome with my Clamours, he began to be more splendid. But as often as he had a Mind to seem a Lucullus, these commonly were his Dishes.

A. Istuc vero lubens audiero. That indeed I would willingly hear.

B. Primo loco jusculum dabatur, quod illi, nescio ob quam causam, appellant ministram. In the first Place a Broth was given us, which they, I know not for what Cause, call Minистра.

A. Lautum opinor. Dainty I suppose.

B. Conditum his aromatibus. Cacabus admoventur igni plenus aqua; conjiciunt in eum aliquot fragmenta casei bubulini, qui jam olim induruit in saxum. Nam opus est bonæ securi ad defringendum aliquid Cum ea fragmenta cœperint solvi tepore aquæ, inficiunt eam, ne possit dici mera aqua. Seasoned with the Spices. A Kettle is set upon the Fire full of Water; they throw in to it some Pieces of Cheese made of Cow's Milk, which long before was grown as hard as a Stone. For there is Need of a good Ax to break any thing off. When those Fragments begin to be dissolved by the Warmth of the Water, they give it a Taste, that it cannot be called meer præ-

B. Nihil nisi ille
saxeus caseus.

Nothing but that stony
Cheese.

A. Narras mihi novum
Lucullum: sed qui potuit tam exilis
apparatus sufficere tot
convivis, præsertim re-
fectis nullo jentaculo?

You tell me of a new
Lucullus: But how could
such slender Provision suffice
so many Guests, especially
refreshed with no Breakfast?

B. Imo ne scis in-
sciens, socrus, nurus,
minor natu filius, fa-
mula, et aliquot par-
vuli alebantur ex re-
liquiis ejus convivii.

Nay, that you may not be
ignorant, a Mother-in-Law,
a Daughter-in-Law, the
younger Son, a Maid, and
some little ones were fed out
of the Remains of that
Meal.

A. Tu quidem aux-
isti meam admiratio-
nem, non ademisti.

You indeed have increased
my Admiration, not taken it
away.

B. Vix possum de-
scribere istuc tibi, nisi
prius depinxero ordi-
nem convivii.

I can hardly describe that
to you, unless first I paint
the Order of the Feast.

A. Pinge igitur.

Paint it then.

B. Antrionius obti-
nebat primum locum,
nisi quod ego sedebam
dexter illi, velut ex-
traordinarius. E re-
gione Antronii Or-
throgonus; Verpius
assidebat Orthrogone;
Strategus, natione

Antrionius had the first
Place, but that I sat upon
his right Hand, as an ex-
traordinary Person. O-
ver against Antrionius Or-
throgonus; Verpius sat by
Orthrogonus; Strategus, by
Nation a Greek, by Ver-
pius. His eldest Son sat on

Græcus

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Preparant Stomach Water. *They prepare the*
Stomach with this Broth.

A. Dignum suibus.

Fit for Swine.

B. Dein paulum
carnium de ventre ve-
teris vaccæ apponitur,
sed elixum ante quin-
decim dies.

Then a little Flesh of
Tripe of an old Cow is
served up, but boiled fifteen
Days before.

A. Fætet igitur.

It stinks then.

B. Maxime, sed re-
medium adhibetur.

Yes, but a Remedy is
applied.

A. Quodnam.

What ?

B. Dicam, sed ve-
reor ne imiteris.

I will tell you, but I fear
lest you should imitate it.

A. Scilicet.

Yes.

B. Miscent ovum
calefactæ aquæ; eo
jure perfundunt car-
nem; ita oculi sal-
luntur magis quam
nares. Nam factor è-
rumpit per omnia. Si
dies requirer esum
piscium, interdum tres
aurate apponuntur, nec
hæ magnæ, cum sint
septem aut octo con-
vivæ.

They mix an Egg with
warm Water; with that
Sauce they sprinkle the
Flesh; so the Eyes are de-
cayed more than the Nos-
trils. For the Stink breaks
through all. If the Day
requires the Eating of Fish,
sometimes three Gilthead
are served up, nor these great
ones, when there are seven
or eight Guests.

A. Nihil præterea ?

Nothing besides ?

B. Ni-

*Græcus, Verpio. Natu
major filius affidebat
finister Antronio. Si
quis conviva accessit,
locus dabatur pro dig-
nitate. Primum erat
minimum periculi vel
discriminis de jure;
nisi quod fragmenta ca-
sei bubulini natabant
in discis procerum.
Cæterum quoddam val-
lum fiebat ex ferme
quatuor phialis vi-
ni aquæque, ut nemo
posset attingere quod
erat appositum, præ-
ter tres, ante quos
patina stabat; nisi
quis sustinisset esse
impudentissimus, et
transilire septa. Nec
tamen ea patina mane-
bat diu; sed tollebatur
mox, ut aliquid super-
esset familiæ.*

A. Quid igitur ede-
bant reliqui?

B. Deliciabantur
suo more.

A. Qui?

B. Macerabant illum
argillaceum panem vi-
no vetustissime facis.

the left Hand of Antronius.
*If any Guests came in, a
Place was given him accord-
ing to his Worth. First
there was very little of Dan-
ger or Hazard as to the
Broth; but that Pieces of
Cheese made of Cow's Milk
swam in the Dishes of the
great Folks. But a certain
Rampart was made out of
commonly four Vials of Wine
and Water, that no body
could touch what was served
up, besides three, before
whom the Dish stood; un-
less any one would have en-
dured to be very impudent,
and to leap over the Hedge.
Nor yet did that Dish stay
long, but was taken away
presently, that something
might be left for the Family.*

What then did the rest
eat?

They feasted after their
Fashion.

How?

They soaked that Clay
Bread in Wine of very old
Dregs.

A. Tale

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A. Tale *convivium* oportuit esse *perbreve*. Such a Feast must have been very short.

B. Frequenter *prolixius* hora. Often longer than an Hour.

A. Qui potuit? How could it?

B. Sublatis *mox*, ut *dixi*, quæ non carebant periculo, *caseus* ap-
ponebatur, unde erat nullum periculum, ne quisquam *abraderet* quidquam *escario* *cul-*
tello. Illa *præclara* *fæx* manebat, et *suus* *cujusque* *panis*. At-
que *fabulæ* miscebantur *tuto* inter *hæc* *bel-*
laria. Interim *senatus* *sceminarum* *pran-*
debat. These Things being taken away presently, as I said, which did not want Danger, the Cheese was set on, from whence there was no Danger, lest any one should scrape any Thing with an eating Knife. That famous Dregs staid, and every one's Bread. And Stories were mixed safely amongst these Sweetmeats. In the mean time the Parliament of Women dined.

A. Quid *operæ* *interim*? What did the Work Folks in the mean time?

B. Habebant *nihil* commune *nobiscum*; *prandebant* ac *cœnabant* *suis* *horis*. They had nothing common with us; they dined and supped at their own Hours.

A. Verum *cujusmodi* *apparatus*? But of what Sort was the Provision?

B. *Istuc* *est* *tuum* *divinare*. That is your Part to guess.

A. A

A. At *hora* vix sufficit *Germanis* in *jentaculum*, *tantundem* in *merendam*, *sestiquihora* in *prandium*, *duæ* *horæ* in *cænam*; ac *nisi* expleantur *assatim* *eleganti vino*, *bonis carnibus* ac *piscibus*, deserunt *patronum*, ac *fugiunt* in *bellum*.

But an Hour hardly suffices the Germans for Breakfast, as much for Drinking, an Hour and an Half for Dinner, two Hours for Supper; and unless they be filled plentifully with fine Wine, good Flesh and Fish, they forsake their Master, and fly into the War.

B. Cuique genti est *suus mos*. *Itali* impendent *minimum gulæ*, malunt *pecuniam* quam *voluptatem*; et sunt *sobrii natura* quoque, non solum *instituto*.

Every Nation has its own Way. The Italians bestow very little upon the Throat, they had rather have Money than Pleasure; and they are sober by Nature too, not only by Custom.

A. Nunc *profecto* non miror te *rediisse* nobis *tam exilem*, sed demiror te *rediisse omnino vivum*, præsertim cum *assuevisses antea capis*, *perdicibus*, *turturibus*, et *phasianis*.

Now truly I do not wonder that you are returned to us so thin, but I wonder that you are returned at all alive, especially when you were accustomed before to Capons, Partridges, Pigeons, and Pheasants.

B. Plane perieram, *nisi* *remedium repertum* fuisset.

I had certainly perished unless a Remedy had been found out.

A. Res male agitur, *ubi est opus tot remediis*.

The Matter is ill managed, where there is Need of so many Remedies.

B. Ef-

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B. Effeceram ut quarta pars pulli elixi daretur mihi jam languescenti, in singula convivio.

I had prevailed that a fourth Part of a Pullet boiled should be given me now languishing, for every Meal.

A. Nunc incipies vivere.

Now you will begin to live.

B. Non admodum. Exiguus pullus emebatur, ne multum impenderetur; cujusmodi sex non sufficerent uni Polono boni stomachi in jentaculum. Nec dabant cibum empto, ne esset quid impendii. Quare ala aut poples enecti macie, et semivivi coquebatur. Jecur dabatur filio Orthrogoni infanti. Mulieres autem ebibebant jus semel atque iterum, nova aqua infusa subinde. Itaque poples veniebat ad me sicciior pumice; et incipidior quovis putri ligno. Jus erat nihil nisi mera aqua.

Not very much. A small Pullet was bought, lest much should be expended; of which Sort six would not suffice one Polander of a good Stomach for Breakfast. Nor did they give Meat to it when bought, that there might not be any thing of Charge. Wherefore a Wing or a Leg of it mortified with Leanness, and half alive was boiled. The Liver was given to the Son of Orthrogonus an Infant. But the Women supped of the Broth once and again, new Water being poured in now and then. Wherefore the Leg came to me drier than a Pumice-stone, and more insipid than any rotten Wood. The Broth was nothing but mere Water.

A. Et tamen audio genus avium esse illic copiosissimum, et elegans et vile.

And yet I hear that Fowl is there very plentiful, and fine and cheap.

P

B. Est

B. Est prorsus, sed pecunia est carior illis. It is indeed, but Money is dearer to them.

A. Dedistis satis pœnarum, *etiamsi occidisses Romanum pontificem, aut si minxissetis ad sepulchrum divi Petri.* You have suffered Punishment enough, *although you had killed the Roman Pontiff, or if you had pissed against the Sepulchre of St. Peter.*

B. Sed audi reliquum fabulæ. Scis esse in quaque hebdomada quinque dies, quibus *vescimur* carnibus. But *hear* the rest of the Story. You know *there* are in every Week five Days, upon which *we* eat Flesh.

A. Nimirum. Yes.

B. Itaque *emebant* duntaxat duos pullos. Die Jovi fingeabant se oblitus emere, ne vel opponerent totum pullum eo die, vel aliquid superesset. Wherefore *they* bought only two Pullets. On Thursday they pretended they forgot to buy one, lest either they should serve up a whole Pullet that Day, or something should be left.

A. Næ iste Antronius superat Plautinum Euclionem. Sed quo remedio consulebas vitæ piscariis diebus? Truly that Antronius outdoes Plautus's Euclio. But by what Remedy did you provide for Life on Fish Days?

B. Dederam negotium cuidam amico, ut emeret tria ova mihi meo ære in singulis. I gave a Charge to a certain Friend, that he should buy three Eggs for me with my own Money for

los dies, duo in prandium, unum in coenam. Sed heic quoque sceminae pro recentibus care emptis supponebant semiputria. Ut crederem praecclare mecum actas, si esset unum ex tribus quod posset edi. Tandem emeram et utrem purioris vini mea pecunia; caeterum mulieres affracta sera, intra paucos dies exforbuerunt, Antronio non admodum irato.

A. Itane, nullus erat illic, qui miseresceret tui?

B. Miseresceret! Ino videbar illis quispam gluto et belluo, qui unus devorarem tantum ciborum. Itaque Orthrogonus admonebat me subinde, ut haberem rationem ejus regionis; et consulerem meae incolumitati; et commemorabat aliquot nostrates, quibus edacitas conciliaffet illic aut mortem, aut aliquem gravissimum morbum.

every Day, two for Dinner, one for Supper. But here likewise the Women for fresh ones dear bought put me half rotten ones. That I thought they dealt well with me, if there was one of three that could be eaten. At length I bought likewise a Cagg of purer Wine with my own Money; but the Women having broken the Lock, in a few Days drank it off, Antronius not being very angry.

Ay, was there none there that pitied you?

Pitied! Nay I seemed to them some Glutton, and a Gormandizer, who alone devoured so much Meat. Therefore Orthrogonus advised me now and then to have a Regard to that Country, and take care of my Security; and he mentioned some of our Countrymen, upon whom Gluttony had brought there either Death, or some very grievous Distemper. When he saw me prop up my poor Body with some Dainties

ut non libeat experiri iterum. Quid autem censes futurum, si sic pransus temperem a cœna? Et jubes aquam addi tali vino? Quasi non præstaret bibere puram aquam quam fœculentam. Nec dubito quin Orthrogonus jusserit te loqui hæc. Medicus subrit, ac mitigavit consilium. Non loquor hæc, inquit, doctissime Gilberte, quod arceam te a cœnis in totum; licebit gustare ovum et bibere semel, sic enim ipse vivo. Ovum coquitur in cœnam, capio inde dimidium vitelli, de reliquum filio, mox hausto femicyatho vini, studeo in multam noctem.

would be, if when I have so dined I should abstain from Supper? And do you order Water to be added to such Wine? As tho' it were not better to drink pure Water than dreggy. Nor do I doubt but Orthrogonus bid you say this. The Doctor smiled, and qualified his Advice. I do not say these Things, quoth he, most learned Gilbert, that I would restrain you from Suppers altogether; you may taste an Egg, and drink once; for so I myself live. An Egg is boiled for Supper, I take from thence half of the Yoke, I give the rest to my Son, by and by having drank half a Glass of Wine, I study 'till late at Night.

A. Num medicus prædicabat isthæc vera?

Did the Doctor say these Things truly?

B. Verissima. Nam ipse ambulans forte per viam redibam a sacro, et comes admonuerat medicum habitare illic; libuit videre illius regnum, erat autem dominicus

Very truly. For I myself walking by chance along the Street, was coming from Prayers; and my Companion had told me that the Doctor lived there; I had a Mind to see his Kingdom, and it was the

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Cum is *videret* me ful-
 eire *corpufculum* qui-
 busdam *delictis*, quas
pharmacopoea vendi-
 tant *illic* ex pineis
 nucleis, aut *peponum*,
melonumque, *fractum*
 et *affiduis laboribus*,
 et *inedia*, et *jamentiam*
morbo, *subornat medi-*
cum, *amicum mihi ac*
familiarum, ut per-
 suadeat *moderationem*
viſtus. *Egis hoc me-*
cum *diligenter*; *mox-*
que *ſenſi ſubornatum*,
nec *reſpondi tamēn*.
Cum *ageret idem me-*
cum *accuratiſ*, *nec*
faceret ſinem admo-
nendi, *Dic mihi*, in-
quam, *egregie vir*, lo-
queris iſthac ſerio an
joco? *Serio*, inquit.
Quid igitur ſuades ut
faciam? *Abſtine a*
cœnis in totum; et
adde vino, ut *mini-*
um, *dimidium a-*
que. *Riſi præclarum*
conſilium. *Si cupis me*
extinctum, eſſet *mors*
huic corpufculo, et
raro et exili, et *ſubi-*
limis ſpiritibus, *ab-*
ſtinere vel ſemel a
cœna. *Habeo id com-*
perium toties iſſa re,
 ut

which the *Apothecaries* ſell
 there of *Pine-kernels*, or
 of *Cucumbers*, and *ſeſious*,
 being broken *boab* with
 continual *Fatigues* and
Faſting, and now alſo with
 a *Diſtemper*, he procures a
Doctor, a *Friend to me* and
Acquaintance, to perſuade
 me to a *Moderation* of *Diet*.
 He treated upon this with
 me diligently; and pre-
 ſently I perceived he was
 put upon it, yet I did not
 answer. When he treated
 upon the ſame Thing with
 me more accurately, and
 did not make an End of
 adviſing me, Tell me, ſay
 I, excellent Sir, do you
 ſay thoſe Things in Earnest,
 or in Jeſt? In Earnest, ſays
 he. What then do you ad-
 viſe me to do? Abſtain
 from Suppers altogether;
 and add to your Wine, at
 leaſt, half Water. I
 laughed at his famous Ad-
 vice. If you deſire to have
 me dead, it would be
 Death to this poor Body,
 boab thin and ſpare, and
 of very ſubtile Spirits, to
 abſtain but once from Sup-
 per. I have found that ſo
 often by Experience, that I
 have no Mind to try again.
 And what do you think

letudinem tam parvo victu, quantum impendiorum perit Germanis, Anglis, Danis, et Polonis?

one's Health with so little Victuals, how much Charge is lost by the Germans, English, Danes, and Poles?

B. Plurimum haud dubie, et quidem non sine gravi detrimento tum valetudinis, tum ingenii.

Very much no doubt, and indeed not without grievous Prejudice both to the Health, and also to a Man's Parts.

A. Sed quid obstat quod minus ille victus sufficeret tibi?

But what hindered that Diet would not suffice you?

B. Quia assueveram diversis, et erat serum jam mutare consuetudinem; quanquam exiguitas ciborum non tam offendebat me quam corruptio. Duo ova poterant sufficere, si fuissent recens nata: cyathus vini erat satius, nisi vapida sæx daretur pro vino: dimidium panis aluisset, nisi argilla daretur pro pane.

Because I had been accustomed to different things, and it was too late then to change a Custom; altho' the small Quantity of the Victuals did not so much offend me as the Corruption. Two Eggs might have sufficed, if they had been new laid: A Glass of Wine was enough, but that dead Dregs was given me for Wine; Half a Loaf would have fed me, but that Clay was given me for Bread.

A. Antonium esse adeo sordidum in tantis opibus!

That Antonius should be so sordid in so much Wealth!

B. Arbitror ejus censum non fuisse in-

I believe his Estate was not less than eighty thou-

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dies: *pulsavi fores, apertæ sunt; ascendi, I went up, I find the Doctor medicum prandentem cum filio, et eodem famulo: apparatus erant duo ova, nihil præterea.* Lord's Day: *I knocked at the Door, it was opened; I went up, I find the Doctor dining with his Son, and the same his Servant: The Provision was two Eggs, nothing besides.*

A. Homines oportuit esse *exsanguis.*

The Men must have been void of Blood.

B. Imo ambo erant *pulchre habito corpore, vivido ac rubido colore, lætis oculis.* Nay both were of a good like Body, of a lively and ruddy Colour, with cheerful Eyes.

A. Est vix credibile.

It is scarce credible.

B. At ego narro *compertissima. Nec ille solus vivit ad istum modum, sed complures alii, et clarissimi imaginibus, et re lauta. Polyphagia et hypofia, crede mihi, est res consuetudinis, non naturæ. Si quis assuescat paulatim, proficiet eo tandem, ut faciat idem quod Milo, qui absumpsit totum bovem eodem die.* But I tell you Things I know very well. Nor does he alone live after that Manner, but many others both nobly descended, and of a good Estate. Much Eating and much Drinking, believe me, is a thing of Custom, not Nature. If any one would use himself by Degrees, he would improve to that Degree at last, that he might do the same that Milo did, who eat up a whole Ox in the same Day.

A. Immortalem Deum! Si licet turri vau-

Immortal God! If it be possible to maintain letudinem

D I L U C U L U M.

A **H**ODIE vole-
bam te con-
ventum, sed negaba-
ris esse domi.

TO-DAY I was desirous to have met with you, but you were denied to be at Home.

B. Non mentiri sunt omnino. Non eram quidem tibi, sed eram tum mihi maxime.

They did not lye altogether. I was not indeed for you, but I was then for myself very much.

A. Quid enigmati-
est istud?

What Riddle is that?

B. Nosti illud vetus proverbium, Non dormio omnibus. Nec jocus Nasicae fugit te cui volenti invisere familiarem Ennium, cum ancilla jussu heri, negasset esse domi: Nasica sensit et discessit. Ceterum ubi Ennius vicissim ingressus domum Nasicae, rogaret puerum num esset

You know that old Proverb, I do not sleep for all Men. Nor does the Jest of Nasica's escape you to whom desirous to visit his Friend Ennius, when the Maid by the Order of her Master, denied that he was at Home; Nasica perceived it, and departed. But when Ennius in his turn entering the House of Nasica, asked the Boy in-

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tra Octoginta millia- sand Ducats. Nor was ducatorum. *Necerat* there any Year, in which *ullus* annus, quo la- the Gain of a thousand Du- *crum* mille ducatorum cats was not added to it, to *non* accederet, ut dicum speak very sparingly. *parcissime.*

A. Sed num juvenes illi, quibus hæc parabantur, utebantur eadem parsimonia?

But whether or no did the young Men, for whom this was provided, use the same Frugality?

B. Utebantur; sed domi duntaxat, foris liguriebant, scor- tabantur, ludebant alea. Cumque pater gravaretere impendere teruncium in gratiam bonissimorum convivarum, juvenes perdebant interdum sexaginta ducatos una nocte alea.

They did use it; but at Home only, abroad they sared daintily, whored, played at Dice. And whereat the Father thought much to expend a Farthing on the Account of the most honourable Guest, the young Fellows lost sometimes sixty Ducats in one Night at Dice.

A. Sic solent perire quæ corradiuntur sordibus. Verum incolumis e tantis periculis, quate confers?

So that uses to be lost, which is scraped together by Covetousness. But now that you are escaped out of so great Danger, whither do you betake yourself?

B. Ad vetustissimum contubernium Gallorum, sarturus quod dispendii factum est illic.

To a very old Club of French Men, to make up what Loss I suffered there.

DILU.

B. Libertum est soli
per me, quidem surge-
re vel media nocte,
modo liceat mihi dor-
mire usque ad satieta-
tem.

It is free for the Sun for
me indeed to rise even at
Midnight, so that it be al-
lowed me to sleep to Satis-
faction.

A. Verum utrum
istuc accidit casu, an
est consuetudo?

But whether did that
happen by Chance, or is it a
Custom?

B. Consuetudo pror-
sus.

Custom entirely.

A. Atqui consuetu-
di rei non bonæ est
pessima.

But the Custom of a
Thing not good is very bad.

B. Imo nullus som-
nas est suavior quam
post solem exoritur.

Nay no Sleep is pleasant-
er than after the Sun is risen.

A. Qua hora tan-
dem soles relinquere
lectum?

What Hour at last do
you use to leave your Bed?

B. Inter quartam
et nonam.

Betwixt the fourth and
the ninth.

A. Spatium satis
amplum. Reginæ vix
tot horis comuntur,
sed unde venisti in istam
consuetudinem?

Time long enough. Queens
hardly are so many Hours a
dressing, but how came you
into that Custom?

B. Quia solemus
proferre convivia, lu-
sus, et jocus in mul-
tâ noctem. Pensa-

Because we use to
prolong Feasts, Games,
and Jest's 'till late at
Night. We make up
thus

intus. *Nasica* clamat *de conclavi*, in-
 quiens, *Non sum do-*
mi. Quumque En-
nus agnita voce dix-
isset, Impudens, non
agnosco te loquentem?
 Imo, inquit *Nasica*,
tu impudentior, qui
non naves fidem mi-
hi, cum ego credide-
rim. tuæ ancilæ.

A. Eras fortassis
 occupator.

You were perhaps busy.

B. Imo suaviter
 otiosus.

Nay sweetly idle.

A. Rursum torques
 ænigmatæ.

Again you trouble me with
 a Riddle.

B. Dicam igitur
 explanatæ. Nec di-
 cam *ficum* aliud quam
ficum.

I will tell you then plain-
 ly. Nor will I call a *Fig*
 any thing else than a *Fig*.

A. Dic.

Tell me.

B. Altum dormie-
 bam.

I was fast asleep.

A. Quid ais? At-
 qui octavo hora præ-
 terierat jam, cum sol
 surgat hoc mense ante
 quartam.

What say you? But the
 eighth Hour had passed then,
 whereas the Sun riseth this
 Month before the fourth.

B. Sed est dulce dormire. But it is pleasant to sleep.

A. Quid potest esse dulce fatienti nihil? What can be pleasant to one that perceives nothing?

B. Hoc ipsum est dulce sentire nihil molestiæ. This very thing is pleasant to perceive nothing of Trouble.

A. Atqui sunt feliciores isto nomine, qui dormiunt in sepulchris; nam nonnunquam insomnia sunt molesta dormienti. But they are more happy in that Respect who sleep in their Graves; for sometimes Dreams are troublesome to a Man asleep.

B. Aiunt corpus saginari maxime eo somno. They say that the Body is fattened most of all with that Sleep.

A. Ista est saginaglorium, non hominum. Animalia quæ parantur epulis recte saginantur. Quorsum attinet homini accersere obesitatem, nisi ut incedat onusto graviore sarcina? Dic mihi, si haberes famulum utrum mallet obesum, an vegetum et habillem ad omnia munia? That is the Fattening of Dormice, not of Men. Animals that are prepared for Feasts are rightly fattened. What signifies it for a Man to procure Fatness, but that he may go loaded with a heavier Pack? Tell me, if you had a Servant, whether you had rather have him fat, or lively and fit for all Services?

B. Atqui non sum famulus. But I am not a Servant.

Q

A. Sat

mus id dispendii matutino somno.

A. Vix unquam
vidi hominem perditius
prodicum te.

I scarce ever saw a Man
more perniciously prodigal
than you.

B. Videtur mihi parsimonia magis quam
profusio. Interim nec
absumo candelas, nec
detero vestes.

It seems to me Frugality
rather than Prodigality. In
the mean Time I neither
consume Candles, nor wear
Cloaths,

A. Præpostera frugalitas quidem servare vitrum ut perdas gemmas. Ille philosophus aliter sapuit, qui rogatus quid esset pretiosissimum, respondit tempus. Porro cum constet ætulerum esse optimam partem totius diei, tu gaudes perdere quod est pretiosissimum in pretiosissima re.

Preposterous Frugality indeed to save Glass that you may lose Jewels. That Philosopher was otherwise minded, who being asked what was the most precious thing, answered Time. Moreover, since it is agreed that the Morning is the best Part of the whole Day, you love to lose what is the most precious in the most precious Thing.

B. An hoc perit quod datur corpusculo?

Is that lost, which is given to the Body?

A. Imo detrabitur corpusculo, quod tum suavissime afficitur, maximeque vegetatur, cum reficitur temperataque moderatoque somno, et corroboratur matutina vigilia.

Nay it is taken from the Body, which then is most sweetly affected, and most of all recruited, when it is refreshed with seasonable and moderate Sleep, and is strengthened with Morning Watching.

B. Sed

B. Dicis probabile.

You say what is likely.

A. Sed inter bona animi, sapientia tenet primas.

But amongst the good things of the Mind, Wisdom has the first Place.

B. Fateor.

I confess.

A. Nulla pars diei est utilior ad parandam hanc, quam diluculum, cum sol exoriens novus adfert vigorem et alacritatem omnibus, discutitque nebulas consuetas exhalari e ventriculo, quæ solent obnubilare domicilium mentis.

No Part of the Day is more useful for the getting of this than the Morning, when the Sun rising fresh brings Vigour and Briskness to all things, and dissipates the Fumes that use to be exhaled out of the Stomach, which are wont to cloud the Habitation of the Mind.

B. Non repugno.

I do not say nay.

A. Nunc supputa mihi quantum eruditionis possis parere tibi illis quatuor horis, quas perdis intempestivo somno.

Now reckon up for me how much Learning you might get to yourself in those four Hours, which you lose in unseasonable Sleep.

B. Multum profecto.

Much indeed.

A. Expertus sum plus effici in studiis, una hora matutina, quam tribus pomeridianis, idque nullo detrimento corporis.

I have experienced that more is done in one's Studies, in one Hour in the Morning, than in three in the Afternoon, and that with no Damage to the Body.

Q²

B. Au-

A. Sat est *mibi*,
quod malles ministrum
aptum officiis quam
bene saginatum.

It is enough for me, that
you had rather have a Ser-
vant fit for Service, than
well fattened.

B. Plane mallem.

Indeed I had rather.

A. At Plato dixit
animum hominis esse
hominem, corpus esse
nihil aliud quam do-
micilium, aut instru-
mentum. Tu certe
fateris, opinor, ani-
mam esse principalem
portionem hominis,
corpus ministrum ani-
mi.

But Plato said that the
Soul of a Man is the Man,
that the Body is nothing else
than a House, or Instru-
ment. You however will
confess, I suppose, that the
Soul is the principal Part of
Man, the Body the Servant
of the Mind.

B. Esto, si vis.

Let it be so, if you will.

A. Cum tibi nolles
ministrum tardum ab-
domine, sed malles
agilem et alacrem, cur
parosignavum et obe-
sum ministrum ani-
mo?

Since you would not have
a Servant heavy with a
great Belly, but had rather
have one nimble and brisk,
why do you provide a lazy
and fat Servant for the
Mind?

B. Vincor veris.

I am overcome with
Truth.

A. Jam accipe aliud
dispendium. Ut animus
longe præstat corpori,
ita fateris opes animi
longe præcellere bona
corporis.

Now bear another Loss.
As the Mind far excels the
Body, so you confess that
the Riches of the Mind far
excel the good things of the
Body.

B. Dicis

quæ est potior pars hominis, et ubi est incredibilis amor, ibi oportet adfui summa voluptas, quoties animus congregitur cum tali amica.

which is the better Part of Man, and where there is incredible Love, there must be the greater Pleasure, as oft as the Mind confers with such a Mistress.

B. Narras verisimile.

You say what is likely.

A. Ito nunc et commuta somnum, imaginem mortis, cum hac voluptate, si videtur.

Go now and change Sleep, the Image of Death, for this Pleasure, if it seems good.

B. Verum interim nocturni lusus pereunt.

But in the mean Time nightly Sports are lost.

A. Perdit plumbum bene, qui vertit in aurum. Natura tribuit noctem somno. Exoriens sol revocat cum omne genus animantium, tum præcipue hominem, ad munia vitæ. Qui dormiunt, inquit Paulus, dormiunt nocte; et qui sunt ebrii, sunt ebrii nocte. Proinde quid est turpius quam cum omnia animantia expergiscantur cum sole, quædam etiam saluent eum nondam apparentem, sed adven-

He loses Lead well, who turns it into Gold. Nature has given the Night for Sleep. The rising Sun calls upon both every Kind of living Creatures, and especially Man, to the Offices of Life. They who sleep, says Paul, sleep in the Night; and they who are drunk, are drunk in the Night. Therefore what is more scandalous than when all Animals awake with the Sun, some also salute him not yet appearing but coming, with singing, when the Elephant adoreth the rising Sun, that

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B. Audiui.

I have heard so.

A. Deinde reputa
illud; si conferas in
summam jacturam sin-
gulorum dierum, quan-
tus cumulus sit futurus.

Then consider that; if
you cast up into a Sum the
Loss of every Day, how
great a Mass it will be.

B. Ingens profecto.

A huge one truly.

A. Qui profundit
gemmas et aurum te-
mere, habetur prodigi-
us, et accipit tuto-
rem; qui perdit hæc
bona tanto pretiosi-
ora, nonne est multo
turpius prodigus?

He that Squanders away
Jewels and Gold rashly, is
reckoned a Prodigal, and
receives a Guardian; he
that throws away these
good things so much more
precious, is not be much
more scandalously prodigal?

B. Sic apparet, si
perpendamus rem recta
ratione.

So it appears, if we ex-
amine the Matter by right
Reason.

A. Jam expende il-
lud quod Plato scrip-
sit, nihil esse pulchri-
us, nihil amabilius
sapientia, quæ si pos-
set cerni corporeis ocu-
lis, excitaret incredi-
biles amores sui.

Now consider that which
Pla'o writ, that nothing is
more beautiful, nothing more
lovely than Wisdom, which
if it could be seen with bo-
dily Eyes, would raise incre-
dible Love of itself.

B. Atqui illa non
potest cerni.

But that cannot be seen.

A. Fateor, corporis
oculis, verum cerni-
tur oculis animi,

I confess, with bodily
Eyes, but it is seen with
the Eyes of the Mind,
quæ

A. Profecto sic est. Truly so it is.

B. At *diluculum* est hoc diei, quod adolescentia vitæ. An non faciunt igitur stulte, qui perdunt adolescentiam nugis, matutinas horas somno? But the Morning is that to the Day, which Youth is to Life. Do not they do therefore foolishly, who lose their Youth in Trifles, their morning Hours in Sleep?

A. Sic apparet. So it appears.

B. An est ulla possessio, quæ sit conferenda cum vita hominis? Is there any Possession that is to be compared with the Life of Man?

A. Ne universa gazæ quidem Persarum. Not all the Treasure indeed of the Persians.

B. An non odisses hominem vehementer, qui posset ac vellet decurtare vitam tibi malis artibus ad aliquot annos? Would you not hate the Man very much, who could and would shorten your Life for you by evil Arts for some Years?

A. Ipse mallet eripere vitam illi. I had rather take his Life from him.

B. Verum arbitror pejores et nocentiores, qui volentes reddunt vitam breviorē sibi. But I think them worse and more mischievous, who voluntarily make Life shorter to themselves.

A. Fateor si qui tales reperiuntur. I confess if any such are found.

B. Re-

tantem cantu; cum elephantus adoret orientem solem, hominem stertere diu post exortum solis? Quis ille aureus splendor illustrat tuum cubiculum, nonne videtur exprorare dormienti, Sulze, quid gaudes perdere optimam partem vitæ tuæ? Non lucco in hoc ut dormiatis abditis, sed ut invigiletis honestissimis rebus. Nemo accendit lucernam. ut dormiat, sed ut agat aliquid operis: et nihil aliud quam stertis ad hanc lucernam pulcherrimam omnium?

B. Declamas telle.

A. Non belle, sed vete. Age, non dubito quin audieris frequenter illud Hesiodum, parsimonia est sera in fundo.

B. Prequentissime, nam vinum est optimum in medio dolio.

A. Atqui prima pars in vita, nimirum, adolescentia, est optima.

Man should snore a long Time after the Rising of the Sun? As often as that golden Splendor enlightens your Bed-Chamber, does it not seem to upbraid you sleeping, thou Fool, why dost thou love to lose the best Part of thy Life? I do not shine for this that you may sleep in private, but that you may mind the most honourable Things. No body lights a Candle that he may sleep, but that he may do some Work: And dost thou nothing else but snore by this Candle, the finest of all?

You declaim prettily.

Not prettily, but truly. Well, I doubt not but you have heard frequently that of Hesiod, Sparing is too late in the Bottom.

Very frequently, for Wine is the best in the Middle of the Cask.

But the first Part in Life, to wit, Youth, is the best.

A. Pro-

B. Nonne haberes alchymistam pro deo, qui posset adjicere decem annos summæ vitæ, et revocare proventiorem ætatem ad vigorem adolescentiæ?

Would not you reckon the Alchymist for a God, that could add ten Years to the Sum of your Life, and call back advanced Age to the Vigour of Youth?

A. Quid ni habes?

Why should I not reckon him so?

B. Sed potes præstare hoc tam divinum beneficium tibi.

But you may do this so divine a Benefit to yourself.

A. Quid sic?

How so?

B. Quia mane est adolescentia diei, juvenis fervet usque ad meridiem. Max virilis ætas, cui succedit vespera pro senectâ; occasus excipit vespere, velut mors diei. Parsimonia autem est magnum vectigal, sed nusquam majus quam hic. An non igitur adjunxit sibi ingens luerum, qui desit perdere magnam partem vitæ, eamq; optimam?

Because the Morning is the Youth of the Day, Youth keeps warm 'till Noon. By and by the manly Age, after which comes the Evening for old Age; Sun-set succeeds the Evening, as the Death of the Day. And Frugality is a great Revenue, but no where greater than here. Has not he therefore procured to himself a huge Gain, who has ceased to lose a great Part of his Life, and that the best?

A. Prædicas vera.

You say true.

B. Proinde eorum queremonia videtur ad-

Wherefore their Complaint seems very impudent,
modum

D I L U C U L U M.

B. Reperiuntur! Found! Nay all like you
Imo omnes similes tui as that.
faciunt id.

A. Bona verba.

Good Words.

B. Optima. *Re-puta sic cum tuo animo, nonne Plinius videtur dixisse rectissime, vitam esse vigiliam, et hominem vivere hoc pluribus horis, quo majorem partem temporis impenderit studii?* *Somnus enim est quædam mors. Unde et fingitur vivere ab inferis, et dicitur germanus mortis ab Homero. Itaque quas somnus, a quo somnus, a quo somnus, nec censetur inter vivos; nec inter mortuos, sed tamen potius inter mortuos.*

Very good. Think thus with your Mind, does not Pliny seem to have said very rightly, that Life is a Watch, and that Man lives so many the more Hours, by how much the greater Part of his Time he spends in his Studies? For Sleep is a Sort of Death. From whence also it is pretended to come from Hell, and is called the Brother-german of Death by Homer. Wherefore those whom Sleep seizeth are neither thought amongst the Living, nor amongst the Dead, but yet rather amongst the Dead.

A. Ita videtur omnino.

So it seems indeed.

B. Nunc subducito rationem mihi, quantam portionem vitæ recedunt sibi, qui singulis diebus perdunt tres aut quatuor horas somno.

Now cast up the Account for me, how great a Part of Life they cut off from themselves, who every Day lose three or four Hours in Sleep.

A. Video immensam summam.

I see an immense Sum.

B. Non-

B. Faber ærarius
 vile lucellum surgit
 ante lucem, et amor
 sapientiæ non potest
 expergefaceret nos, ut
 audiamus saltem solem
 evocantem ad inæsti-
 mabile lucrum. Medici
 here non dant pharma-
 cum nisi diluculo, illi
 norunt aureas horas,
 ut subveniant corpori,
 non non novimus eas ut
 locupletemus et sane-
 mus animum? Quod
 hæc habent leve
 pondus apud te, audi
 quid illa cœlestis sa-
 pientia apud Solomo-
 nem loquatur. Qui
 vigilaverint ad me,
 inquit, mane invenient
 me. In mysticis psal-
 mis, quanta commen-
 datio matutini tempo-
 ris? Mane propheta
 extollit misericordiam
 domini, mane ejus
 vox auditur, mane
 ejus deprecatio præve-
 nit dominum. Et apud
 Lucam evangelistam
 populus expetens sani-
 tatem et doctrinam a
 domino, confluit ad
 illum mane. Quid
 suspiras?

A Brazier for poor
 Gain rises before Light,
 and the Love of Wisdom
 cannot awake us, that we
 may hear at least the Sun
 calling us up to inestimable
 Gain. Doctors common-
 ly give not Physick but
 in the Morning; they
 know the golden Hours,
 to relieve the Body, do not
 we know them to enrich
 and cure the Mind? But
 if these things have little
 Weight with you, hear
 what that heavenly Wis-
 dom with Solomon says.
 They that watch for me,
 says she, in the Morning
 shall find me. In the mys-
 tical Psalms how great is
 the Commendation of the
 morning Time? In the
 Morning the Prophet ex-
 tols the Mercy of the
 Lord, in the Morning his
 Voice is heard, in the
 Morning his Prayer pre-
 vents the Lord. And in
 Luke the Evangelist, the
 People desiring Health and
 Instruction from the Lord,
 flock in to him in the
 Morning. Why do you
 sigh?

A. Vix

modum impudens, qui accusant naturam, quod facierit vitam hominis tam angustis spatiis, cum ipsi sponte amputent sibi tantum ex eo quod datum est. Vita est longa satis cuique, si dispenseetur parce. Nec est medicis profectus, si quis gerat quæque suo tempore. A prandio vix sumus semibominibus, cum corpus onustum cibis aggravat mentem. Nec est tutum evocare spiritus ab officina stomachi, peragentes officium concoctionis ad superiora multo minus a cæca. At homo est totus homo matutinis horis, dum corpus est habile ad omne ministerium, dum alacer animus viget, dum omnia organa mentis sunt tranquilla et serena, dum particula divinæ auræ spirat, ut ait ille, accipit suam originem, et rapitur ad honesta.

A. Tu concionaris quidam eleganter.

who accuse Nature for having bounded the Life of Man within so narrow a Compass, when they of their own accord cut off from themselves so much of that which was given them. Life is long enough for every one, if it be disposed of sparingly. Nor is it a mean Proficiency, if a Man does every thing in its Time. After Dinner we are scarce half Men, when the Body loaded with Meat oppresses the Mind. Nor is it safe to call off the Spirits from the Work-house of the Stomach, performing the Offices of Concoction to the upper Parts, much less after Supper. But a Man is wholly Man in the morning Hours whilst the Body is fit for all Service, whilst the chearful Mind is vigorous, whilst all the Organs of the Mind are quiet and serene, whilst the Particle of divine Air breathes, as a certain one says, and has a Tincture of its Original, and is carried out to honourable things.

You preach indeed finely.

B. Fa-

A. Vereor ut succedat.

I am afraid it will not succeed.

B. Si *esses* septuagenarius, non retraherem te a solitis, nunc vix egressus es decimum septimum annum, opinor. Quid autem est quod ista ætas non possit vincere, si adfit modo promptus animus?

If you were seventy Years old, I would not take you off from what you were used to, now you are scarce past the seventeenth Year, I believe. And what is it which that Age cannot conquer, if there be but a ready Mind?

A. Quidem aggrediar, conaborque, ut siam philologus ex phylpno.

Truly I will attempt it, and endeavour, that I may become a Philologer of a Lover of Sleep.

B. Si feceris id, scio satis, post paucos dies, et gratulaberis serio tibi, et ages mihi gratias, qui monuerim.

If you do that, I know well enough, after a few Days, both you will rejoice in earnest to yourself, and give me Thanks, who advised you to it.



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A. Vix teneo lacrymas, cum subito quantam jacturam vitæ fecerim.

I scarce refrain from Tears, when I think how great a Waste of Life I have made.

B. Est Supervacuum discruciarî ob ea, quæ non possunt revocari, sed tamen possunt sarciri posterioribus curis. Incumbe huc igitur potius quam facias jacturam futuri temporis quoque inani deploratione præteritorum.

It is needless to be tormented for those things, which cannot be recalled, but yet may be cured by future Care. Apply yourself to this therefore rather than make a Waste of the Time to come too by a vain lamenting of what is past.

A. Mores bene, sed divina consuetudo jam facit me sui juris.

You advise well, but long Custom has now brought me under its Dominion.

B. Phy! Clavus pellitur clavo, consuetudo vincitur consuetudine.

Puh! A Nail is driven out by a Nail, Custom is overcome by Custom.

A. At durum est relinquere ea quibus diu assueveris.

But it is hard to leave those things to which you have been long used.

B. Initio quidem, sed diversa consuetudo primum lenit eam molestiam, mox vertit in summam voluptatem, ut non oporteat se penitere brevis molestiæ.

At the Beginning indeed, but a different Custom first mitigates that Trouble, by and by turns it into the greatest Pleasure, that you ought not to be concerned for a short Trouble.

A. Ve-

COLLOQUIUM SENILE. 189

nemo nostrum vidit alium jam quadraginta annis, opinor. Mercurius non potuisset contrahere nos in unum melius suo caduceo. *none of us has seen another now this forty Years, I think. Mercury could not have brought us together better with his Rod.*

A. Quid agitis hic? What are you doing here?

Pa. Sedemus. We are sitting.

Eu. Video, sed qua de causa? I see *but* for what Cause?

Po. Operimur currum, qui debebat nos Antwerpiam. We are waiting for a Coach, that should carry us to Antwerp.

Eu. Ad mercatum? To the Mart?

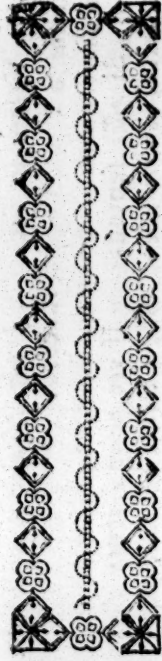
Po. Scilicet; sed spectatores, magis quam negotiatores. Yes; but Spectators more than Traders.

Eu. Et nobis est iter eodem. Verum quid obstat, quo minus eatis? And I am travelling to the same Place. But what hinders that you do not go?

Po. Nondum convenit cum aurigis. We are not yet agreed with the Coachmen.

Eu. Difficile genus hominum; sed visne ut imponamus illis? A hard Kind of Men: But are you willing that we should impose upon them?

Po. Liberet si liceret. It would please me if it could be.



COLLOQUIUM SENILE.

Eusebius, Pampyrus, Polygamus, Glycion.

Eu. **Q**UAS novas
aves video
hic? Nisi
animus fallit me, aut
oculi prospiciunt pa-
rum, video tu s veteres
congrerones meos con-
fidentes, Pampyrum,
Polygamum, et Gly-
cionem.

W^HAT new Birds do
I see here? Unless
my Mind deceives me, or
my Eyes discern but little,
I see three old Companions
of mine sitting together,
Pampyrus, Polygamus, and
Glycion.

Pa. Quid tibi vis
cum vitreis oculis, fas-
cina or? Congredere
propius Eusebi.

What do you mean with
your glass Eyes, you Wi-
zard? Come nearer Eusebius.

Po. Salve Eusebi,
multum exoptate.

God save you Eusebius,
much longed for.

Gly. Sit here tibi
optime vir.

May it be well with you
very good Sir.

Eu. Una salute, sal-
vete omnes. Quis deus
aut casus felicius deo
conjunxit nos? Nam

In one Salutation, God
save you all. What God,
or Chance more lucky than
a God, has joined us? For
nemo

COLLOQUIUM SENILE. 191

Po. Glycion *suadet*
recte.

Gl, c'on *advise* right.

Gl. Transegi. Con-
scendamus. Voh! nunc
libet *vivere*, postea-
quam *contigit* mihi
videre sodales olim ca-
rissimos, *ex* tanto in-
tervallo.

I have bargained. *Let us*
go in. Oh! now I have a
Mind *to live*, after it has
happened to me *to see* Com-
panions formerly very dear
after so long an Interval.

Eu. Ac *videor* mihi
repuescere.

And I seem to myself to
grow young again.

Po. Quot annos sup-
putatis, *ex quo* convix-
imus *Lutetiæ*?

How many Years do you
count it since we lived to-
gether at Paris?

Eu. Arbitror non
pauciores *quadraginta*
duobus.

I think no fewer than forty
two.

Po. Tum *videbamur*
omnes æquales.

Then we seemed all of an
Age.

Eu. Ita *eramus* fer-
me, aut si erat quid
discriminis, erat per-
pusillum.

So we were almost, or if
there was any thing of Dif-
ference, it was very little.

Pa. At nunc quanta
inæqualitas? Nam
Glycion habet nihil
senii, et Polygamus
queat *videri* *hujus* avus.

But now how great is the
Inequality; For Glycion has
nothing of old Age, and
Polygamus might seem his
Grand-Father.

Eu. Profecto sic
res habet. Quid rei
in causa?

Truly so the Thing is.
What Thing is the Occasion?
R 3 Pa. Quid?

190 COLLOQUIUM SENILE.

Eu. Simulemus nos
velle abire simul pedibus.
Let us pretend that we
will go together on Foot.

Po. Credant citius
cancros volaturos,
quam nos tam grandes
confecturos hoc iter
pedibus.

They would believe sooner
that Crabs would fly, than
that we so elderly should dis-
patch this Journey on Foot.

Gl. Vultis resum
ac verum consilium?

Would you have right
and true Advice?

Po. Maxime.

Yes.

Gl. Illi potant, quo
diutius faciunt id, hoc
plus periculi erit, ne-
cubi deficiant nos in
lutum.

They are drinking, the
longer they do that, so much
the more Danger will there
be, lest some tubere they
throw us into the Dirt.

P. Oportet venias
admodum diluculo, si
velis aurigam sobrium.

You must come very early,
if you will have a Coach-
man sober.

Gl. Quo pervenia-
mus maturius Antwer-
piam, stipulemus cur-
rum nobis quatuor
solis. Censeotantillum
pecunie contemnen-
dum. Hoc damnum
pensabitur multis com-
moditatibus. Sedebi-
mus commodius, ac tran-
sigemus hoc iter suavis-
sime mutuis fabulis.

That we may come the
sooner to Antwerp, let us
hire a Coach for us four
alone. I think that so lit-
tle Money is to be despised.
This Loss will be made up
by many Conveniences. We
shall sit more conveniently, and
shall pass this Journey most
sweetly in mutual Stories.

Po. Gly-

COLLOQUIUM SENILE. 193

quo contulisti te reliqua
Lutetia?

ther did you betake yourself
after you left Paris?

Gl. Recta in pa-
triam. Commoratus
illuc fere annum, coepi
dispicere de eligendo
genere vitæ. Quam
rem ego credo habere
non leve momentum
ad felicitatem. Cir-
cumspiciebam quid
succederet cuiquam,
quid seors.

Directly into my Country.
Having staid there almost
a Year, I began to consider
about choosing a Way of
Life. Which Thing I be-
lieve to have no small Mo-
ment towards Happiness.
I considered what succeeded
with any one, what did
other-wise.

Po. Miror fuisse
tibi tantum mentis,
cum nihil fuerit nu-
gacius te Lutetiæ.

I wonder you had so
much Sense, whereas no-
thing was more trifling than
you at Paris.

Gl. Tum ætas fe-
rebat, et tamen ob
bonæ, non gessi omnem
rem hic meo Marte.

Then my Age allowed
it; and yet, good Sir, I
did not manage the whole
Affair here by my own
Conduct.

Po. Mirabar.

I wondered.

Gl. Priusquam ag-
grederer quidquam,
adire quendam civi-
bus, grandem natu,
prudentissimum longo
usu teram, et proba-
tissimum testimonio to-
tius civitatis, ac meo
judicio, felicissimum
etiam.

Before I attempted any
thing, I went to one of
the Citizens, elderly, very
wise by long Experience in
Affairs, and very well ap-
proved of by the Testimony
of the whole City, and in
my Judgement very happy
too.

Eu. Sa-

192 COLLOQUIUM SENILE.

Pa. Quid? *Authic* What? *Either he has cessavit ac restitit in loitered and stopped in the cursu, aut ille ante- Race, or the other has out- vertit.*

Eu. Oh! *anni non Oh! Years do not loiter, cessant, quantumvis how much soever Men may homines cessent.* loiter.

Po. Dic *bona fide, Tell me in good Faith Glycion, quot annos Glycion, how many Years numeras?* do you reckon?

Gl. Plures *quam More than Ducats.* ducatos.

Po. Quot *tandem? How many at last?*

Gl. Sexaginta *sex. Sixty six.*

Po. Sed quibus *ar- But by what Arts have tibus remoratus es se- you kept off old Age? For nestutem? Nam neque neither Hoariness, nor a canities, neque rugosa wrinkled Skin is yet come cutis adest. Oculi vi- upon you. The Eyes are gent, series dentium brisk, the Rows of Teeth on utrinque nitet, color est each side is neat, the Colour vividus, corpus succu- is lively, and the Body full lentum.* of Blood.

Gl. Dicam *meas I will tell my Arts, so be artes, modo tu narres you tell us again your Arts, nobis vicissim tuas ar- by which you hastened on tes, quibus accelerasti old Age.* senectutem.

Po. Recipio *me fac- I undertake that I will turum. Dic igitur, do it. Tell us then, whi- quod*

COLLOQUIUM SENILE. 195

Po. Reliquit or-
bum?

Did she leave you child-
less?

Gl. Imo duo filii,
totidemque filiarum super-
sunt.

Nay two Sons, and as
many Daughters survive
her.

Po. Vivisne priva-
tus, an fungaris magi-
stratu?

Do you live a private
Person, or do you bear any
Office?

Gl. Est mihi pub-
licum munus. Majora
poterant contingere,
verum delegi hoc
mihi, quod haberet
tantum dignitatis, ut
vindicaret me a con-
temptu, ceterum minime
obnoxium molestis
negotiis. Ita nec est
quod quisquam objiciat
me vivere mihi. Et
est unde dem operam
amicis quoque nonnan-
quam: contentus hoc
ambiti nihil magis:
verum gessi magistra-
tum sic ut dignitas
acceverit illi ex me.
Ego duco hoc pulchri-
us quam sumere matuo
dignitatem ex splen-
dore muneris.

I have a public Office.
Greater Places might have
fallen to me, but I chose this
for myself, because it had
so much of Honour, that it
would secure me from Con-
tempt, but not at all liable
to troublesome Business. So
there is no reason that any
one should object that I live
for myself. And I have it
in my Power to be service-
able to my Friends too some-
times: content with this, I
sought no more: But I bore
my Office so, that Dignity
accrued to it from me. I
reckon this handsomer than to
borrow Dignity from the
Splendour of an Office.

Eu. Nihil verius

Nothing more true.

Gl. Sic

194 COLLOQUIUM SENILE:

Eu. Sapiebas.

You were wise.

Gl. *Ufus bujus consilio duxi uxorem.*

Using his Advice, I married a Wife.

Po. *Pulchre dotata tam?*

With a good Fortune?

Gl. *Mediocri dote: ea res cessit mihi plaudere ex animi sententia.*

With a moderate Fortune: That Thing fell out to me truly according to my Heart's Desire.

Po. *Quot annos natus eras tum?*

How many Years old were you then?

Gl. *Ferne viginiz duos.*

Almost twenty two.

Po. O felicem te!

O happy you!

Gl. *Non debeo totum hoc fortunæ, ne quid erres.*

I do not owe all this to Fortune, do not mistake.

Po. Qui sic?

How so?

Gl. *Dicam, aliidiligunt priusquam deligant, ego delegi judicio, priusquam diligerem, et tamen duxi banc magis ad posteritatem, quam ad voluptatem. Vixi cum ea suavissime non plures esse annos.*

I will tell you, others love before they choose, I chose judiciously, before I loved, and yet I married her more for issue than for Pleasure. I lived with her most pleasantly no more than eight Years.

Po. Re-

COLLOQUIUM SENILE. 167.

semper a contentione ;
 quæ si inciderit, malo
 facere jacturam rei
 quam amicitiae. In
 cæteris ago quendam
 Mitionem, arrideo
 omnibus ; saluto et
 resaluto benigniter.
 Repugno nullius animo.
 Damno institutum aut
 factum nullius : præ-
 fero me nemini : quod
 velim taceri, credo ne-
 mini : non scrutor ali-
 orum arcana, et si
 forte novi quid nun-
 quam effutio. Aut ta-
 ceo de his qui non sunt
 præsentēs, aut loquor
 amice ac civiliter.
 Magna pars simulta-
 tum inter homines nas-
 citur ex intemperantia
 lingue. Nec excito
 nec alo alienas simulta-
 tes. Sed ubicunque
 opportunitas datur, aut
 extinguo, aut mitigo.
 His rationibus hæte-
 nus vitavi invidiam,
 et alui benevolentiam
 meorum civium.

Pa. Non sensisti
 calibatum gravem ?

Gl. Nihil unquam
 accidit mihi quidem

suffer the Loss of Money
 than Friendship. In other
 Things I act a Mitio, I
 smile upon all Men ; I sa-
 lute and re-salute kindly. I
 oppose no Man's Inclinati-
 ons. I condemn the Usage
 or Actions of no Man. I
 prefer myself before no body.
 What I would have conceal-
 ed, I trust to no body : I
 examine not into other Men's
 Secrets, and if by chance I
 knew any Thing, I never
 blab it. I either hold my
 Tongue of those who are
 not present, or speak friend-
 ly and civilly. A great
 Part of the Quarrels amongst
 Men arises from the Intem-
 perance of the Tongue. I
 neither excite nor promote
 other Men's Quarrels. But
 wheresoever an Opportunity
 is given, I either put an
 end to them, or lessen them.
 By these Means hitherto I
 have avoided Envy, and
 preserved the Good-will of
 my Citizens.

Did not you find a single
 Life troublesome ?

Nothing ever happened
 to me indeed more bitter in
 acer-

196 COLLOQUIUM SENILE.

Gl. Sic consensui inter meos cives charus omnibus.

Thus I grew old amongst my Citizens dear to all.

Eu. Istuc est difficilem, cum dictum sit non abs re, cum qui habet neminem inimicum, nec habere quenquam amicum; et invidiam esse semper comitem felicitatis.

That is very hard, seeing it has been said not without Reason, that he who has no body his Enemy, has not any one his Friend; and that Envy is always the Companion of Happiness.

Gl. Invidia solet comitari insignem felicitatem. Mediocritas est tuta. Et hoc fuit mihi perpetuum studium, ne comperem quid mei commodi ex incommodis aliorum. Ingressi met nullis negotiis, sed praeicipue continui me ab his, quæ non poterant fuscipi sine offensa multorum. Itaque si amicus erit juvandus, benefacio illi sic, ut parem nullum inimicum mihi hac de causa. Et si quid similitatis ortum fuerit alicunde, aut lenio purgatione, aut extinguo officiis, aut patior intermori dissimulatione. Abstines

Envy uses to attend upon extraordinary Happinesses. A Mean is safe. And this was my constant Care, not to procure to myself any Advantage by the Disadvantage of others. I thrust myself into no Business, but especially kept myself from that which could not be undertaken without the Offence of many. Wherefore if a Friend is to be assisted, I beseech him so, that I procure no Enemy to myself upon that Account. And if any Difference arises on any hand, I either soften it by clearing myself, or quash it by Kindness, or suffer it to die away by taking no Notice. I abstain always from Contention; which if it happen, I bad rather

sem-

COLLOQUIUM SENILE. 199

quid incommodi inest : qualis ille Crates videtur fuisse, cujus titulo fertur epigramma colligens mala vitæ. Istud proverbium placet his, optimum non nasci. Metrodorus arridet mihi magis, decerpens undique, si quid boni inest. Nam sic vita fit dulcior. Et ego induxi animum sic, ut oderim vel expetam nihil vehementer. Ita fit, ut si quid boni contingat, non efferat aut insolescam, si quid decedat, non admodum crucier.

Po. Næ tu es philosophus sapientior Thalete ipso, si quidem potes istud.

Gl. Si quid ægritudinis obortum est animo, ut vita mortalium fert multa hujusmodi, ejicio ex animo protinus, sive sit ira ex offensa, sive quid aliud factum indigne.

Po. At sunt quædam injuriæ quæ mo-

is in it? Such as that Crates seems to have been, under whose Name goes an Epigram, collecting the Evils of Life. That Proverb pleases them, 'tis best not to be born. Metrodorus pleases me more, gathering from all Sides, if any Good be in a thing. For so Life becomes more pleasant. And I have brought my Mind to that, that I hate or desire nothing very much. So it comes to pass, that if any Good happens to me, I am not elated or insolent; if any thing is lost, I am not much troubled.

Truly you are a Philosopher wiser than Thales himself, if indeed you can do that.

If any thing of Trouble arises in my Mind, as the Life of Mortals produces a great many things of this kind, I cast it out of my Mind immediately, whether it be Anger from any Offence or any thing else done unworthily.

But there are some Injuries which would raise
S want

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acerbius in vita morte my Life, *than the Death of*
uxoris; ac optassem my Wife: *And I could have*
vehementer, illam con- wished mightily, that she
venscere una mecum, et might have grown old toge-
frui communibus libe- ther with me, and enjoyed
ris; sed quando visum our common Children; but
est aliter superis, judi- since it seemed otherwise to
cavi sic expedire ma- God, I judged it so to be
gis utrique; neque pu- better for both: Neither did
tavi causam cur dis- I think there was any Cause
cruciarem me inani why I should torment myself
luctu, præsertim cum with vain Mourning, espe-
is nihil prodesset de- cially since that would do no
funere. good to the deceased.

Po. Nunquamne
 incescit libido repetendi
 matrimonii, præsertim
 cum istud cessasset felici-
 ter?

Had you never a Desire
 to marry again, especially
 since it fell out luckily.

Gl. Incescit libido;
 sed duxeram uxorem
 causa liberorum; non
 duxi rursus causa libe-
 rorum.

I had Desire; but I had
 married a Wife for the Sake
 of Children; I did not marry
 again for the Sake of Chil-
 dren.

Po. At est miserum
 cubare solum totas
 noctes.

But it is miserable to lie
 alone whole Nights.

Gl. Nihil est dif-
 ficile volenti. Tum
 cogita quantas commo-
 ditates cælibatus ha-
 beat. Quidam dicer-
 unt ex omni re, si

Nothing is difficult to
 one that is willing. Then
 consider how great Advan-
 tages a single Life has.
 Some take out of every
 Thing, if any Inconvenience
 quid

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veant stomachum vel placidissimo: et tales sunt frequenter offensæ famulorum.

Resentment even in the meekest Man: And such are frequently the Offences of Servants.

Gl. Patior nihil refidere in animo: si queam mederi, medeor: sin minus, cogito sic, quid proderit me ringi, re habitura nihilo melius? Quid multis? Patior ut ratio impetret hoc a me mox, quod tempus paulo post impetraret a me. Certe est nullus dolor animi tantus quem patiar ire cubitum mecum.

I suffer nothing to settle in my Mind: If I can cure it, I do cure it: But if not, I think thus, what will it signify for me to be vexed, the Thing being like to be nothing the better? What needs many Words? I suffer Reason to obtain that of me presently, which Time a little after would obtain of me. However there is no Trouble of Mind so great which I suffer to go to Bed with me.

Eu. Nihil mirum si tu non senescis, qui sis tali animo.

No Wonder if you do not grow old, who are of such a Mind.

Gl. Atque adeo ne reticeam quid apud amicos, cavi cum primis ne committerem quid flagitii, quod posset esse probro vel mihi vel meis liberis; nam nihil est irrequietius animo conscio sibi male. Quod si quid culpæ sit admittum, non eo cubitum, priusquam recon-

And accordingly that I may not conceal any thing with my Friends, I took care especially not to commit any Crime, which might be a Scandal either to me or my Children; for nothing is more restless than a Mind conscious to itself of any thing that is bad. But if any Fault be committed, I do not go to Bed, before I reconcile myself to God.
ciliario

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ciliario me Deo. Con-
venire bene cum Deo
est fons vera tranqui-
littatis: nam homines
non possunt nocere his
magnopere, qui vivunt
sic.

To agree well with God is
the Fountain of true Tran-
quility: For Men cannot
hurt them much, who live so.

Eu. Num quando
metus mortis cruciat
te?

Whether at any Time does
the Fear of Death torment
you?

Gl. Nihilo magis
quam dies nativitatis
macerat. Scio mori-
endum. Ista sollicitudo
fortasse adimat mihi
aliquot dies vitæ, cer-
te posset adjicere nihil.
Itaque committo hanc
totam curam Deo.
Ipse curo nihil aliud
quam ut vivam bene
suaviterque.

No more than the Day
of my Birth troubles me. I
know I must die. That
Trouble perhaps would take
away from me some Days of
my Life, however it could
add nothing. Wherefore I
commit this whole Care to
God. I mind nothing else
but that I may live well
and pleasantly.

Po. At ego senesce-
rem tædio, si degerem
tot annos in eadem
urbe, etiamsi contin-
gat vivere Romæ.

But I should grow old
with Weariness, if I should
live so many Years in the
same City, although it
should happen to me to live
at Rome.

Gl. Mutatio loci
quidem habet nonni-
hil voluptatis; vero
ut peregrinationes
longinquæ addunt
prudentiam fortasse,

The Change of Place
indeed has something of
Pleasure; but as Travelling
into foreign Countries
gives prudence perhaps, so
has it very much Danger.

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ita habent plurimum periculorum. Videor mihi obire totum orbem tutius in geographica tabula, neque videre paulo plus in historiis, quam si volitarem viginti rotos annos, ad exemplum Ulyssis, per omnes terras mariaque. Habeo prædiolum, quod abest non plus quam duobus millibus passuum ab urbe. Ibi fio rusticus ex urbano nonnunquam. Atque recreatus ibi, redco novus hospes in urbem: nec saluto ac salutor aliter quam si renavigassem ex insulis nuper inventis.

I seem to myself to pass over the whole World more safely in a Map, and not to see a little more in Histories, than if I roved about twenty whole Years, after the Example of Ulysses, through all Lands and Seas. I have a little Estate which is distant no more than two thousand Paces from the City. There I become a Countryman of a Citizen sometimes. And being refreshed there, I return a new Guest into the City; nor do I salute and am saluted otherwise than if I had sailed back from the Islands lately found out.

Eu. Non adjuvas valetudinem pharmacis?

Do not you support your Health by Physick?

Gl. Mihi nihil rei cum medicis. Nec incidi venam unquam, nec devoravi catapotia, nec hausi potiones. Si quid lassitudinis aboritur, propello malum moderatione victus, aut rusticatione.

I have nothing to do with the Doctors. I have neither opened a Vein at any Time, nor swallowed Pills, nor drunk Potions. If any Languor arises, I remove the Evil by a Moderation of Diet, or living in the Country.

Eu. Nihilne tibi cum studiis?

Have you nothing to do with Studies? Gl.

Gl. Est; nam in his est præcipua oblectatio vitæ. Verum oblecto, non macero me his. Siquidem studeo vel ad voluptatem, vel ad utilitatem vitæ, non autem ad ostentationem. A cibo aut pascor literatis fabulis, aut adhibeo lectorem. Nec unquam incumbo libris ultra horam. Tum iungo, et arrepta testudine, vel contillo obambulant paulisper in cubiculo, vel repeto mecum quodlegerim, et si congerito esset in promptu, refero; mox redeo ad librum.

I have; for in these is the chief Diversion of my Life. But I divert, not torment myself with them. For I study either for Pleasure, or for the Convenience of Life, and not for Ostentation. After Meat I am either cheered with learned Stories, or I employ a Reader. Nor do I ever mind my Books above an Hour. Then I rise, and taking up my Fiddle, I either play whilst I walk a little in my Chamber, or I run over with myself what I have read, and if a Companion be at hand, I relate it to him; by and by, I return to my Book.

Eur. Dic bona fide, sentis nulla incommoda senectutis, quæ feruntur esse plurima?

Tell me, in good Truth, do you perceive no Inconveniences of old Age, which are reported to be very many?

Gl. Somnus est aliquando deterior, nec tam memoriam pernitens, nisi anfixeris aliquando. Liberavi meam fidem, exposui vobis meas magicas artes, quibus alio meam

My Sleep is something worse, nor is my Memory so tenacious, unless I fix any thing in it. I have discharged my Credit, I have related to you my magical Arts, whereby I keep up my Youth. Now I let Polygamus be like the like Faithfulness, how

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fide, unde collegerit tantum senii. *he contracted so much old Age.*

Po. Equidem ce-
labo nihil tam fidos
fodales. Truly I will conceal no-
thing from so faithful Com-
panions.

Eu. Narrabis etiam
tacituris. You will tell it too to
those that will hold their
Tongues.

Po. Cum agerem
Lutetiæ, ipsi nostis
quam non abhorruerim
ab Epicuro. When I lived at Paris,
you yourselves know how far
I was from disliking Epicu-
rus.

Eu. Sane memini-
mus, sed arbitrabamur
te relicturum istos mo-
res una cum adolescen-
tia Lutetiæ. Indeed we do remember,
but we thought that you
would leave those Manners
together with your Youth at
Paris.

Po. Ex multis quas
adamaram illic, abduxi
unam mecum domum
eamque gravidam. Of many which I had
loved there, I carried one
with me Home, and her
with Child.

Eu. In paternas
ædes? Into your Father's House?

Po. Recta; sed
mentitus eam esse
conjugem cujusdam a-
mici mei, qui venturus
esset mex. Directly; but pretending
that she was the Wife of a
certain Friend of mine, who
would come by and by.

Eu. Credidit pater
id? Did your Father believe
it?

Po. Imo

Po. Imo *glsecit* rem intra quatrimum. Mox fuere *sæva* jurgia. Nec tamen *semperabam* interim ab *con-viviis*, ab *alea*, *cæterisque* malis *artibus*. Quid multis? Cum pater non *faceret* finem *objurgandi* negans se velle *alere* tales *gallinas* domi, ac subinde *minitans* *abdicationem*, *verti* solum, et *demigravi* alio cum mea *gallina*. Ea genuit mihi aliquot pullos.

Gl. Unde res *suppetebat*?

Po. Mater *dabat* nonnihil *furtim*, ac *præterea* plus satis *æris* alieni *constatum* est.

Eu. Reperiebantur tam fatui ut crederent tibi?

Po. Sunt qui credant nullis libentius.

Eu. Quid tandem?

Po. Tandem cum pater serio pararet *abdicationem*, amici *intercesserunt*, et *composuerunt* hoc bellum his legibus, ut ducerem uxorem *nostratem*, et *repudiarem* Gallam.

Nay he smelt out the Matter within four Days. Presently there was cruel Scolding. Nor yet did I abstain in the mean time from Feasts, from Dice, and other bad Arts. What needs many Words? When my Father would not make an End of scolding, denying that he would keep such Hens at Home, and now and then threatening to discard me, I ran away, and removed to another Place with my Hen. She brought me some Chickens.

Where had you Money?

My Mother gave me something by stealth, and besides more than enough of Debt was contracted.

Were there any found so foolish as to trust you?

There are those who trust none more willingly.

What at last?

At last, when my Father in earnest was preparing to disinherit me, Friends interceded, and made up this Difference upon these Terms, that I should marry a Woman of our own Country, and divorce my French Woman.

Eu. Erat

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Eu. Erat uxor?

Was she your Wife?

Po. Verba futuri temporis intercesserant, sed congressus præsentis temporis accesserat.

Words of the future Time had passed betwixt us, but a Rencontre of the present Time had been added to them.

Eu. Qui licuit igitur divertere ab illa?

How could you then part from her?

Po. Post rescitam est esse meæ Gallæ maritum Gallum, unde subduxerat se pridem.

Afterwards it was known that my French-woman had a Husband a French-man, from whom she had withdrawn herself long before.

Eu. Habes ergo uxorem nunc?

Have you therefore a Wife now?

Po. Non nisi hanc octavam.

But this eighth.

Eu. Octavam! Non dictus es Polygamus sine augurio. Forasse omnes decesserunt steriles.

An eighth! Not were not called Polygamus without augury. Perhaps they all died barren.

Po. Imo nulla non reliquit aliquot catulos domi meæ.

(Nay every one left some young ones in my House.

Eu. Ego malim tot gallinas, quæ ponerent ova mihi domi, tædet polygamia?

I had rather have as many Hens, that might lay Eggs for me at Home. Are you weary of marrying so often?

Po. Adeo tædet, ut si hæc octava moreretur hodie, ducerem nonam perendie. Imo hoc male habet, quod non liceat habere

I am so weary, that if this eighth should die To-day, I would marry a nonam perendie. Imo this vexes me, that it is not lawful to

aut tertia, cum

have two or three, when

unus

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unus gallus possideat
tot gallinas.

Eu. Equidem haud
miror, si parum pin-
guisti, quodque college-
ris tantum senii : nam
nihil accelerat senectu-
tem æque quam im-
modicæ atque intempe-
stivæ computationes,
impotentes amores mu-
lierum, et immoderata
salacitas. Sed quis
alio familiam?

Po. Mediocris res
accessit ex obitu pa-
rentum, et laboror
graviter manibus.

Eu. Descivisti igitur
a literis.

Po. Plane ab equis,
quod aiunt, ad asinos;
ex heptatechno factus
faber monotecnus.

Eu. Miser!

Po. Nunquam vixi
caelebs ultra decem dies,
semperque nova nupta
expulit veterem luctum.
Habetis summam
vitæ meæ bona fide.
Atque utinam Pampyrus
narret nobis quoque;
fabulam suæ vitæ, qui
portat ætatem belle
satis. Nam, ni fallor,
est grandior me duobus
aut tribus annis.

one Cock has so many
Hens.

Truly I do not wonder,
if you are not fat, and that
you have contracted so much
of old Age: For nothing
hastens on old Age so much
as excessive and unseasonable
Drinking, extravagant Love
of Women, and immoderate
Wantonness. But who
maintains your Family?

A small Estate came to
me by the Death of my Pa-
rents, and I work hard
with my Hands.

You have deserted there-
fore from Letters.

Indeed from Horses, as
they say, to Asses; of a Man
of seven Arts I am become a
Workman of one Art.

Poor Man!

I never lived a single Man
above ten Days, and always
a new-married Wife expelled
my old Sorrow. You
have the Sum of my Life in
good Earnest. And I wish
Pamphyrus would tell us too
the Story of his Life, who
bears Age well enough. For,
unless I am mistaken, he is
elder than me by two or
three Years.

Pa. Di-

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Pa. Dicam *equidem* si vobis *vacat* audire tale somnium.

Eu. Imo *erit* voluptas *audire*.

Pa. Ubi *rediissem* domum, *statim* senex pater *cœpit* *urgere* me, ut *amplecterer* aliquod genus vitæ, unde non-nihil *quæstus* *accederet* rei *familiari*: at post longam *consultationem* *negotiation* placuit.

Po. Miror *hoc* genus vitæ *arrisisse* *potissimum*.

Pa. Eram *natura* *fi* tiens *cognoscendi* *novas* res, *varias* *regiones*, *urbes*, *linguas*, ac *mo* res *hominum*. *Nego* tiatio *videbatur* *max* ime *apposita* *ad* *id*: ex quibus *nascitur* *prudencia*.

Po. Sed *miser*a, *videlicet*, *quæ* fit *emenda* plerumque *magnis* *ma* lis.

Pa. Sic *est*. Itaque pater *numeravit* *satis* *amplam* *sortem*, ut *auspicarer* *negotiationem*. Simulque *uxor* cum *magna* *dote* *am* biebatur, sed *ea* *for* ma, *quæ* poterat com-

I will tell you *indeed* if you are at *leisure* to hear such a Dream.

Nay it *will be* a Pleasure to hear it.

When I *had returned* Home, *immediately* my aged Father began to urge me to embrace some *Way* of Life, whereby something of *In* crease might accrue to our *Estate*: And after long *Consultation*, Merchandise pleased me.

I wonder *that* this Kind of Life pleased you *especi* ally.

I was by Nature greedy of knowing new *Things*, *divers* *Countries*, *Cities*, *Lang* uages, and *Manners* of Men. Merchandise seemed the most *apposite* to that *Purpose*: From which *Things* *arise*th *Prudence*.

But *miserable*, to wit, *what* is to be bought for the most part with *great* Evils.

So it is. Wherefore my Father gave me a good large Stock, that I might be- gin my Merchandise. And at the same time a *Wife* with a *great* Fortune was courted, but of that *Beauty*, which might re- mendare

commendare et indotatam.

Eu. Successit ?

Pa. Imo priusquam redirem domum, et fors et usura periit.

Eu. Naufragio fortasse.

Pa. Plane naufragio, nam impigimus in scopulum periculosissimam quavis Malea.

Eu. In quo mari occurrit iste scopulus ? Aut quod nomen habet ?

Pa. Non possum dicere mare ; sed scopulus est infamis exitiis multorum. Latine dicitur Alea ; quomodo vos Græci nominetis nescio.

Eu. O te stultum !

Pa. Imo pater stultior, qui crederet tantam summam adolescenti.

Gl. Quid factum est deinde ?

Pa. Nihil est factum, sed cœpi cogitare de suspendio.

Gl. Erat pater adeo implacabilis ?

Pa. Interim excidi ab uxore, miser. Nam parentes puellæ simul

commend one even without a Fortune.

Did it succeed ?

Nay before I returned Home; both Principal and Use was gone.

By Shipwreck perhaps.

Plainly by Shipwreck, for we struck upon a Rock more dangerous than any Malea.

In what Sea occurs that Rock ? Or what Name has it ?

I cannot tell the Sea ; but the Rock is infamous for the Ruin of many. In Latin it is called Alea ; how you Greeks name it I know not.

O you Fool !

Nay my Father was more foolish, who trusted so great a Sum to a young Man.

What was done then ?

Nothing was done, but I began to think of Hanging.

Was your Father so implacable ?

In the mean time I was balked of my Wife, poor Man. For the Parents of
atque

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atque cognoverunt hæc auspicia, renunciarunt affinitat. m; et amabam perditissime.

Gl. Miserit me tuī. Sed interim quid consilii tentatum est?

Pa. Id quod solet in desperatis rebus. Pater abdicabat, res perierat, uxor perierat. Quid plura? Deliberabam serio mecum, an suspenderem me, an conjicerem memet aliquo in monasterium.

Eu. Crudele consilium. Scio utrum eligeris, mitius genus mortis.

Pa. Imo quod visum est mihi tum crudelius, adeo totus displicebam mihi.

Gl. Atqui complures dejiciunt se eo, ut vivant suavius.

Pa. Corraſo viatico ſubduxi me furtim procul a patria.

Gl. Quo tandem?

Pa. In Hiberniam. Illic factus sum canonicus ex horum genere,

the Girl, as soon as they knew these Omens, renounced Affinity with me; and I loved most desperately.

I pity you. But in the mean time what Course was tried?

That which is usual in desperate Cases. My Father discarded me, my Substance was gone, my Wife was gone. What needs more Words? I deliberated seriously with myself, whether I should hang myself, or put myself somewhere into a Monastery.

A cruel Resolution. I know which you chose, the milder Kind of Death.

Nay what seemed to me then the more cruel, so entirely did I displease myself.

But a great many put themselves in there, that they may live more pleasantly.

Having scraped together Money for my Journey, I withdrew myself privately to a great Distance from my Country.

Whither at last?

Into Ireland. There I was made a Canon of their Kind, who are Linen
qui

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qui sunt linei extime, without, and Woollen with-
lanei intime. in.

Gl. Hybernasti igitur apud Hibernos?

Did you winter *then* amongst *the Irish*?

Pa. Non. Sed ver-
 fatus apud hos duos
 menses, navigavi in
 Scotiam.

No. But having been
 with them *two Months*, I
 sailed into Scotland.

Gl. Quid offendit
 te apud illos?

What offended you a-
 mong them?

Pa. Nihil nisi quod
 illud institutum vide-
 batur mihi mitius
 quam pro meritis ejus
 qui erat dignus non
 uno suspendio.

Nothing but that *that*
 Constitution seemed to me
 more gentle than to suit the
 Deserts of him who was
 worthy not of a single
 Hanging.

Eu. Quid fecisti in
 Scotia?

What did you do in Scot-
 land?

Pa. Illic ex lineo
 factus sum pelliceus
 apud Carthusios.

There of a Linen Man
 I become a Leather one
 amongst the Carthusians.

Eu. Homines plane
 mortuos mundo.

Men plainly dead to the
 World.

Pa. Ita visum est
 mihi cum audirem il-
 los canentes.

So it appeared to me
 when I heard them singing.

Gl. Quid mortui
 canunt etiam? Quot
 menses egisti apud il-
 los Scotos?

What, do the Dead sing
 too? How many Months
 did you spend with those
 Scots?

Pa. Propemodum
 sex.

Almost six.

Gl. O Constanti-
 am!

O Constancy!

Eu. Quid offendit
 illuc?

What offended you there?

Pa. Quia vita visa
 est mihi segnis et deli-

Because the Life seemed
 to me lazy and nice; then
 T cata

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cata; deinde reperi multos illic cerebri non admodum sani, ob solitudinem, ut arbitror. Mihi erat parum cerebri, verebar ne totum periret.

Po Quo devolasti deinde?

Pa. In Galliam. Reperi illic quosdam totos pullatos, ex instituto divi Benedicti, qui testantur colore vestis se lugere in hoc mundo; et inter hos qui pro summa veste ferrent cilicium simile reti.

Gl. O gravem macerationem corporis!

Pa. Hic egi undecim menses.

Eu. Quid obstitit, quo minus maneres illic perpetuo.

P. Quia illic reperi plus ceremoniarum quam veræ pietatis. Præterea audieram esse quosdam multo sanctiores his quos Bernardus revocasset ad severiorem disciplinam, pulla veste mutata in candidam: apud hos vixi decem menses.

I found many there of a Brain not very sound because of the Solitude, as I imagine. I had but little Brain, I was afraid lest it should all be lost.

Whither did you fly then?

Into France. I found there some all in black, of the Order of St. Benedict, who testify by the Colour of their Coat, that they mourn in this World; and amongst them some who for their upper Garment wore Hair-cloth like a Net.

O grievous Mortification of the Body!

Here I spent eleven Months.

What hindered you from staying there always?

Because there I found more of Ceremonies than true Piety. Besides I had heard that there were some much more holy than these whom Bernard had brought to a more severe Discipline, the black Garment being changed into a white: With these I lived ten Months.

Eu. Quid

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Eu. Quid offende-
bat hic?

Pa. Nihil admodum;
nam reperi hos sode-
les commodos satis.
Sed Græcum prover-
bium movebat me. Ita-
que decretum erat aut
non esse monachum,
aut esse monachum
insigniter. Acceperam
esse quosdam Brigiden-
ses, homines plane cœ-
lestes. Contuli me ad
hos.

Eu. Quot menses
egisti illic?

Pa. Biduum, nec
id sane totum.

Gl. Displicuit hoc
genus vitæ usque adeo?

Pa. Non recipiunt
nisi qui obstrin at se
mox professioni. At
ego nondum adeo in-
saniebam ut præberem
me facile capistro,
quod nunquam liceret
excutere. Et quoties
audiebam virgines ca-
nentes, uxor erepta
cruciabat animum.

Gl. Quid deinde?

Pa. Animus ardebat
amore sanctimonie.
Tandem obambulans
incidi in quosdam
præferentes crucem.

What offended you here?

Nothing *very much*; for
I found these *Companions*
good enough. But the *Greek*
Proverb moved me. *Where-*
fore I was resolved either
not to be a *Monk*, or to be
a *Monk* remarkably. I had
heard there were some *Bri-*
gidensians, Men truly celest-
tial. I betook myself to
them.

How many *Months* did
you spend there?

Two Days, nor that
indeed entire.

Did this Kind of Life
displease you so much?

They admit no one that
does not bind himself imme-
diately to the Profession.
But I was not yet so mad as
to put myself easily into a
Noose, which I should ne-
ver be able to shake off. And
as often as I heard the *Vir-*
gins singing, the *Wife* I had
lost tormented my Mind.

What then?

My Mind was inflamed
with the Love of Holiness.
At last as I was walking I
lighted upon some carrying
a Cross. This Badge plea-
sed me.

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Hoc *signum* arrisit *mihi* protinus, *sed* *varietas* *remorabatur* *electionem*. *Alii* *gestabant* *albam*, *alii* *rubram*, *alii* *viridem*, *alii* *versicolore*, *alii* *simplicem*, *alii* *duplicem*. *Ego* *ne* *relinquerem* *quid* *intentatam*, *gessi* *ferme* *omnes* *formas*. *Verum* *comperi* *ipsa* *re*, *esse* *longe* *aliud* *circumferre* *crucem* *in* *pallio* *seu* *tunica*, *quam* *in* *corde*. *Tandem* *fessus* *inquirendo*, *sic* *cogitabam* *mecum*, *ut* *assequar* *omnem* *sanctimoniam* *semel*, *petam* *sanctam* *terram*, *ac* *redibo* *domum* *onustus* *sanctimonia*.

Po. Num profectus es eo?

Pa. Maxime.

Po. Unde suppetebat viaticum?

Pa. Demiror *istud* *venire* *tibi* *in* *mentem* *nunc* *denique* *ut* *roga-* *res*, *ac* *non* *percunctatum* *fuisse* *multo* *ante*. *Sed* *nostri* *proverbium*, *quævis* *terra* *alit* *artificem*.

Gl. Quam *artem* *circumferebas*?

sed *me* *immediately*, *but* *the* *Variety* *hindered* *my* *Choice*. *Some* *bore* *a* *white* *one*, *some* *a* *red*, *some* *a* *green*. *some* *a* *single*, *some* *a* *double* *one*. *I*, *that* *I* *might* *not* *leave* *any* *thing* *untried*, *were* *almost* *all* *the* *Sorts*. *But* *I* *found* *by* *the* *Thing* *itself*, *that* *it* *is* *quite* *another* *thing* *to* *carry* *a* *Cross* *upon* *a* *Gown* *or* *a* *Tunick*, *than* *in* *the* *Heart*. *At* *last* *being* *weary* *with* *enquiring*, *thus* *I* *thought* *with* *myself*, *that* *I* *may* *get* *all* *Holiness* *at* *once*, *I* *will* *go* *to* *the* *Holy* *Land*, *and* *will* *return* *Home* *loaded* *with* *Holiness*.

Did you go thither?

Yes.

Whence had you Money for your Journey?

I *wonder* *that* *this* *is* *come* *into* *your* *Mind* *now* *at* *last* *to* *ask*, *and* *that* *you* *did* *not* *ask* *that* *long* *before*. *But* *you* *know* *the* *Proverb*, *any* *Country* *maintains* *an* *Artist*.

What *Art* did you carry about?

Pa. Chi-

COLLOQUIUM SENILE. 215

P. Chiromanticam.

The Chiromantick.

Gl. Ubi didiceras
eam?

Where had you learnt it?

Pa. Quid refert?

What signifies that?

Gl. Quo præcep-
tore?

Under what Master?

Pa. Eo qui docet
nihil non, ventre. Præ-
dicebam præterita, præ-
sentia, et futura.

Him who teaches every
thing, the Belly. I foretold
things past, present, and
to come.

Gl. Et sciebas?

And did you know them?

Pa. Nihil minus;
sed divinabam audac-
ter, idque tuto, videli-
cet, pretio accepto prius.

Nothing less but I
guessed boldly, and that
safely, that is, my Reward
being received first.

P. Poterat tam ri-
dícula ars alere te?

Could so ridiculous an
Art maintain you?

Pa. Poterat; et qui-
dem cum duobus fa-
mulis; tantum fatuo-
rum et fatuorum est
ubique. Attamen cum
adirem Hierosolymam,
addideram me in co-
mitatum cujusdam
magnatis, prædixit,
qui natus annos septua-
ginta, negabat se mo-
riturum æquo animo,
nisi adisset Hierosoly-
mam prius.

It could, and indeed with
two Servants; so many
foolish Men and foolish Wo-
men are there every where.
Yet when I went to Jerusa-
lem, I joined myself to the
Company of a certain great
Man, very rich, who being
seventy Years old, denied
that he should die with a
contented Mind, unless he
went to Jerusalem first.

Eu. Et reliquerat
uxorem domi?

And had he left a Wife
at Home?

Pa. Atque sex libe-
ros etiam.

And six Children too.

Eu. O senem impie-
pium! Atque rediisti
illinc sanctus?

O an old Man impiously
pious! And did you return
from thence holy?

T 3

Pa. Vis

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Pa. Vis *fatear* verum? *Aliquanto* deterior *quam* *iveram*.

Eu. Sic, *ut* audio, *amor* religionis *est* excussus.

Pa. Imo *magis* incanduit. Itaque *reversus* in Italiam, *addixi* me *militiæ*.

Eu. Itane *venabaris* religionem in bello? Quo *quid* potest *esse* sceleratius?

Pa. Erat *sancta* militia.

Eu. Fortassis in *Turcas*?

Pa. Imo *quoddam* sanctius, *ut* *prædicabant* tum.

Eu. Quidnam?

Pa. Julius *secundus* belligerabat *adversus* Gallos. Porro *experientia* *multarum* rerum *etiam* commendabat *militiam* mihi.

Eu. *Multarum*, *sed* *malarum*.

P. Ita *comperi* post. Et tamen *vixi* *durius* *hic* quam in *monasteriis*.

Eu. Quid *tum* postea?

Pa. Jam *animus* *cæpit* *vacillare*, *utrum* *redirem* *ad* *negotiati-*

Would you have me *confess* the Truth? Something worse than I went.

Thus, as I hear, the Love of Religion was expelled.

Nay it was more inflamed. Wherefore returning into Italy, I applied myself to War.

Ay, did you hunt for Religion in War? Than which, what can be more wicked?

It was a holy Warfare.

Perhaps against the Turks?

Nay something more holy, as they said then.

What?

Julius the Second waged War against the French. Moreover the Experience of many Things likewise recommended War to me.

Of many, but bad Things.

So I found afterwards. And yet I lived more hardily here than in the Monasteries.

What then afterwards?

Now my Mind begun to waver, whether I should return to Merchandize which

onem

onem intermissam, an
persequeretur religionem
fugientem. Interim
venit in mentem posse
conjugi.

Eu. Quid? ut esses
simul et negotiator et
monachus?

Pa. Quidni? Nihil
religiosius ordinibus
mendicantium; et ta-
men nihil similis ne-
gotiationi; volitant
per omnes terras et
maria; vident multa,
audiunt multa, pene-
trant in omnes domus,
plebeiorum, nobilium
atque regum.

Eu. At non caupo-
nantur.

Pa. Sæpe felicius
nobis.

Eu. Quod genus
ex his delegisti?

Pa. Expertus sum
omnes formas.

Eu. Nulla placuit?

Pa. Imo omnes per-
placuerunt, si licuisset
negotiarī statim. Ve-
rum perpendebam su-
dandum mihi diu in
choro priusquam ne-
gotiatio crederetur mi-
hi. Jamque cæpi co-
gitare de venanda ab-
batia. Sed primum

*I had given over or pursue
Religion flying from me. In
the mean Time it came into
my Mind that they might
be joined together.*

What? that you might
be at once both a Merchant
and a Monk.

Why not? Nothing is
more religious than the Or-
ders of the Mendicants; and
yet nothing is more like
Merchandise; they rove
through all Lands and Seas;
they see many Things, they
hear many Things, they
thrust into all Houses, of
Commoners, Noblemen, and
Kings.

But they do not traffick.

Oftentimes more success-
fully than us.

What Sort of these did
you choose?

I tried all Sorts.

Did none please you

Nay they all pleased me
very well, if I might have
traded immediately. But
I considered that I must
sweat a long Time in the
Company, before the Business
of Traffick would be trusted
to me. And now I begun
to think of hunting after an
Abbot's Place. But in the
hic

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heic Diana non favet omnibus, et venatio est sæpe longa. Itaque octo annis consumptis in hunc modum, cum mors patris esset nuntiata, reversus domum, ex consilio matris, duxi uxorem, et redii ad veterem negotiationem.

Gl. Dic mihi, cum sumeres subinde novam vestem, ac velut transformareris in aliud animal, qui potuisti servare decorum?

Pa. Qui minus quam hi qui in eadem fabula agunt varias personas?

Eu. Dic nobis bona fide, qui expertus es nullum non genus vitæ, quid probas maxime omnium?

Pa. Omnia non congruunt omnibus: nullum arridet mihi magis quam hoc quod fecutus sum.

Eu. Tamen negotiatio habet multa incommoda.

Pa. Sic est. Sed quando nullum genus vitæ caret omnibus incommodis, orno hanc

first place here Diana does not favour all Men, and the Hunting is often long. Therefore eight Years being spent after this Manner, when the Death of my Father was told me, returning Home, by the Advice of my Mother I married a Wife, and returned to my old Traffick.

Tell me, when you took now and then a new Coat, and as it were were changed into another Creature, how could you keep up a Decorum?

Why less than they who in the same Play act various Parts?

Tell us in good Earnest, you who have tried every Kind of Life, which do you approve most of all?

All Things do not agree with all Men: None pleases me more than this which I have followed.

Yet Merchandise has many Inconveniences.

So it is. But seeing no Kind of Life is without all Inconveniences, I mind this Province which I have got.
spare

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spartam quam nactus sum. Verum nunc superest Eusebius, qui non gravabitur explicare aliquam scenam suæ vitæ.

Eu. Imo totam fabulam, si videtur, nam non habet multos actus.

Gl. Erit magnopere gratum.

Eu. Ubi rediissem in patriam, deliberavi apud me annum quodnam genus vitæ vellem amplecti: simulque exploravi meipsum, ad quod genus essem propensus aut idoneus. Interim præbenda est oblata, quam vocant, satis optimi proventus. Accepi.

Gl. Hoc genus vitæ vulgo male audit.

Eu. Videtur mihi exoptandum satis, ut humanæ res sunt. An putatis esse mediocre felicitatem, tot commoda dari subito velut e cælo, dignitatem, honestas ædes, beneque instructas, satis amplios annuos redditus, honorificum sodalitium, deinde templum,

But now remains Eusebius, who will not think much to relate some Scene of his Life.

Nay the whole Play, if it seems good, for it has not many Acts.

It will be very grateful.

When I was returned into my own Country, I deliberated with myself a Year what Kind of Life I should embrace. And at the same Time I examined myself, for what Kind I was inclinable or fit. In the mean Time a Prebend was offered me, as they call it, of a good rich Income. I accepted it.

This Sort of Life commonly goes under an ill Name.

It seems to me desirable enough, as human Affairs are. Do you think it to be a small Happiness, that so many good Things should be given a Man on a sudden, as it were from Heaven, Honour, a handsome House, and well furnished, a good large yearly Income, honourable Company, and then a Church, where, if you have
ubi

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ubi, si libeat, vaces religioni?

Pa. Illic *luxus* offendebat me, et *infamia* concubinarum, tum quod plerique ejus generis oderunt literas.

Eu. Ego non specto quid alii agunt, sed quid est agendum mihi; et adjungo me melioribus, si non possum reddere alios meliores.

Po. Vixisti perpetuo in isto genere?

Eu. Perpetuo, nisi quod egi quatuor annos primum *Pata-vii*.

Po. Quamobrem?

Eu. Partitus sum hos annos ita, ut darem sesquiannum studio medicinæ, reliquum tempus theologiæ.

Po. Cur id?

Eu. Quo melius moderarer et animum et corpus, et nonnunquam consulerem amicis. Nam et concionor nonnunquam pro mea sapientia. Sic hactenus vixi tranquille satis, contentus unico sacerdotio, nec ambiens quidquam præterea, recusaturus etiam si offeratur.

a Mind, you may attend upon Divine Worship?

There *Luxury* offended me, and the *Infamy* of Concubines, and also that most Men of that Way hate Learning.

I do not regard what others do, but what is to be done by me; and I join myself to the better Sort, if I cannot make others better.

Have you lived always in that Way?

Always, but that I spent four Years at first at *Pata-vium*.

What for?

I divided those Years so, that I gave a Year and a half to the Study of Physick, the rest of my Time to Divinity.

Why that?

That I might the better manage both Mind and Body, and sometimes assist my Friends. For I preach too sometimes according to my Wisdom. Thus so far I have lived quietly enough, content with one Living, and not seeking for any thing besides, and would refuse it too, if it should be offered.

Pa. Uti-

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Pa. Utinam liceret
discere, quid cæteri
nostri sodales agant,
quibuscum viximus
familiariter.

I wish we could learn
what the rest of our Com-
panions are doing, with
whom we lived familiarly.

Eu. Possum com-
memorare quædam de
nonnullis; sed video
nos non abesse procul
a civitate; quare, si
videtur, conveniemus
in idem diverforium.
Ibi per otium confe-
remus de cæteris affa-
tim.

I can relate some Things
of some of them; but I see
we are not far from the
City; wherefore, if it
seems good, we will repair
to the same Inn. There at
our Leisure we will confer
about other Things at large.

Hugitio Auriga.
Unde nactus es tam
miseram sarcinam,
lusce?

Where got thou so miser-
able a Luggage, Blinkard?

Henricus Auriga.
Imo, quo defers istud
lupanar, ganeo?

Nay, whither art thou
carrying that bawdy
Company, thou Rake?

Hug. Debueras ef-
fundere istos frigidos
senes alicubi in urtice-
tum, ut calefcerent.

Thou shouldst have
thrown those frigid old Fel-
lows somewhere into a Bed
of Nettles, to warm them.

Hen. Imo tu cura
istum gregem, ut præ-
cipites alicubi in pro-
fundam lamam, ut re-
frigerentur, nam ca-
lent plus satis.

Nay do thou take Care of
that Company, to throw them
somewhere into a deep Ditch,
to cool, for they are more
warm than enough.

Hug. Non soleo
præcipitare meam sar-
cinam

I do not use to over-
throw my Load.

Hen. Non! Atqui
vidi te nuper dejecisse
sex Carthusianos in

No! But I saw thee
lately throw six Carthusians
into the Dirt, so that they
cœnum,

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cœnum. *sic ut emergerent nigrî, pro candidis.* Tu interim ridebas, quasi re bene gesta.

Hug. Nec injuria; dormiebant omnes, et addebant multum ponderis curru meo.

Hen. At mei fenes sublevarunt meum currum egregie, per totum iter garrientes perpetuo. Nunquam vidi meliores.

Hug. Tamen non soles delectari talibus.

Hen. Sed hi seniculi sunt boni.

Hug. Qui scis?

Hen. Quia bibi per eos ter per viam insigniter bonam cerevisiam.

Hug. Ha, ha, hæ. Sic sunt boni tibi.

came out black, instead of white. Thou in the mean Time laughed, as if the Thing had been well done.

Not without Reason: They were all asleep, and added much Weight to my Coach.

But my old Men have eased my Chariot extraordinarily, through the whole Journey prating perpetually. I never saw better.

Yet thou dost not use to be pleased with such.

But these old Fellows are good.

How knowest thou?

Because I drank with them thrice by the Road extraordinary good Ale.

Ha, ha, hæ. So they are good with thee.



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